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FOREWORD

Although it is not our policy to limit the contents of the Faculty Bulletin to articles by members of our own group, the four principal articles in this issue are all written by Professors of Columbia Theological Seminary.

The opening devotional section FOUR STEPS TO RESURRECTION, consists of messages delivered by Dr. Don M. Wardlaw at Pre-Easter Services conducted in the seminary chapel.

In THE SACRAMENT OF THE POOR, Dr. Charles B. Cousar presents a thought-provoking approach to one of the most important and, in some respects, difficult of New Testament passages, the Judgment Scene of Matthew 25:31-46.

BIBLICAL THEOLOGY TODAY contains the substance of the address delivered by Dr. Ronald S. Wallace on the occasion of his formal inauguration as Professor of Biblical Theology at Honors Day Exercises held in the Columbia Presbyterian Church on April 4, 1967. Worthy of careful reading for its own sake, it will be of particular interest to our readers as indicating the mind and spirit which characterizes the approach of Dr. Wallace to his subject.

In discussing CHRISTIANITY AND LITERATURE, Dr. S. Barton Babbage, whose teaching of Apologetics deals in large degree with Christianity and Culture, discusses some of the attitudes which Christian thinkers have taken toward literature and presents a positive view of its function, and value.

It is interesting to note that the book section this time contains, among many others, reviews of recent works by three professors of the seminary, S. Barton Babbage (2), S. A. Cartledge, and Philip E. Hughes, and by one of its Alumni, Leighton Ford.

J. MCDOWELL RICHARDS

FOUR STEPS TO RESURRECTION

Holy Week Addresses

Don M. Wardlaw

Focus

The artist begins in tight focus. He paints a vase of flowers, a cat in the sun, a wizened man on a bench. He writes an ode to a Grecian urn, or a poem about a dog trotting down the street. He begins close up with his "zoom lense" and handles his subject in such a way as to start your imagination working to widen the focus. Through the seeming obscure or minute subject the artist's sensitivity responds to worlds of meaning. In a Mona Lisa's smile he unlocks a universe of truth.

In our meditations we move through four days of Holy Week. Each day our "zoom lense" will focus closely upon the hands of Our Lord and the hands of those around Him. What a hand touches, how it grasps, communicates the man. By His touch Christ the living Word communicated flesh to flesh, entering fully into incarnation, into our world. Watch His hands and you see the Kingdom of God dramatized in narrow but significant focus.

DISTURBED

"But there were some who said to themselves indignantly, 'Why was the ointment thus wasted?'"

Mark 14:4

It's Wednesday at Bethany.

Few of the disciples at the banquet table notice the woman
who enters the room carrying an alabaster jar
in her hands.

Suddenly she approaches Jesus

and with impetuous, eager hands snaps the neck of the jar
and spills the contents on His hair.

Lovingly, adoringly her hands smooth this precious ointment,
worth a year's wages,
over His hair.

The company of Jesus' admirers watch in surprise.

Some raise their hands in shock,

others drum their fingers nervously on the table,
others clench their fists in anger.

One levels his finger at her and cries in scorn,

"How dare you pour seven thousand dollars worth of ointment
over this man's head, when you could give it to the poor!"

Jesus raises His hand for silence.

"Let her alone! She has done a beautiful thing."

Jesus recognizes instantly the beauty of these anointing hands.

They had both anointed Him King and prepared Him for death.

As a Jewish priest would identify with the sacrificial lamb,
by laying his hands on its head,
so the woman of Bethany identified with
the holy, suffering love of the Lamb of God
by laying her hands on His head.

She enters into His death.
The beauty of her act is its spontaneity.
The surprise of her act is that she is an outsider.

What disturbs the company at table
is not so much her spendthrift recklessness,
as the fact that she is an outsider who seems
to understand Jesus more deeply than they.
Surely the dinner guests are threatened
by her freedom and exuberance,
but they are bothered more by her insight into Christ
that gives birth to her extravagance.
The insiders are disturbed because an outsider
seems more 'in' than they.

You and I are the insiders at the Bethany banquet.
Don't you treasure those precious hours with Jesus at table?
Don't you feel cozy and secure inside
because you are one of His select group,
because you are seen with Him,
talk His language,
call Him by name?
Remember how proud you felt when with your own hands
you erected the sign outside Simon's house which read,
"Bethany Presbyterian Church?"
But then this outsider slips in and acts more at home with
Christ than we do.
Have you seen her here before? No!
Does she talk your language and call Him by name? No!
In fact her only language seems to be
the language of relationships as expressed
in adoring hands.

You and I are so disturbed
we set up a General Assembly Committee to study those hands.
Our study shows some interesting discoveries.
We find these hands belong to a playwright
who stages what makes people tick, what makes them whole.
We find these hands belong to a civil rights worker
whose body officials found under an earthen dam
in Mississippi.
We find these hands belong to the woman next door
who each week fashions quilts with forgotten grandmothers
and great-grandmothers at the county home for the aged.
We find these hands belong to the movie producer
who gives us film dealing brilliantly
with mature human relationships.

We find these hands belong to Homer Adkins, the Ugly American,
who showed southeast Asian peasants how to rig a simple pump
to bring water up from the river.

We find these hands belong to the psychotherapist
who enters deeply into the wreckage of human lives
in an effort to help rebuild hope.

These are the kinds of hands that impulsively broke open the jar
and lovingly smoothed its costly contents over Jesus' hair.

Now we find ourselves shouting some drivel about
how those hands are wasting money that could go to the poor

But what really bothers us is the nerve of an outsider
making such a show over *our* Jesus.

What really disturbs us is one who can so wholeheartedly
enter into the Passion of Jesus
and yet not show much interest in fellowship with us!

The first step toward resurrection into a mature faith
is facing honestly this disturbing woman of Bethany.

She raises some disturbing questions.

How can such hands enter into Christ's suffering service
and yet not be blessed by us?

Why does this woman not care to have much to do with us?

Is it possible that she could be more Christ's than we are,
even when she doesn't sit at His table?

Maybe the first step toward resurrection into a whole life
is to face the question,

"Just who is the insider in this game, anyway?"

With what precious gifts do we anoint Thy Son today,
O Father? What precise thought and open mind we bring to
Bethany comes from Thy hand. We praise Thee for doors of
Columbia Seminary that have been doors of understanding.
We have learned and we have grown. For the wisdom and
patience of our President, for teachers who each reflect a
facet of the crystal Christ, for staff who work for our
comfort and convenience, we give Thee thanks. We bless
Thee for wives and family who support us all the day long
in our work. For communion over coffee cups, in bull
sessions and prayer cells with room mates and new acquaintances
we praise Thee. We thank Thee for every opportunity to
mature more in Christ.

O Father, the power of our thoughts is Thy power when those
thoughts build upon our understanding. We need that power
these coming weeks, O Father. Where our minds are closed
to growth, jolt them with surprising insights. Where our
intellect is too open, focus it upon the Christ. Where our
ideas never get off the ground, lift them high by the magnetic
power of Thy transcendence. Where our thoughts soar too high,
bring them back to where people are. If we think ahead of our
time, slow us down that ordinary folk can catch up. If we

think behind our time, remind us that 1967 is the year of our Lord, not 1867. O God, Thy Son called us to love Thee with all our minds. Show us how best we may do that from day to day, class to class, book to book, assignment to assignment.

In Jesus' name we pray. . . .

DEFENSIVE

*"They began to be sorrowful and to say to him one after another,
"Is it I?" "*

Mark 14:19

It's Thursday in the Upper Room in Jerusalem.
You and I are there with the disciples.
With steady hands Jesus has just taken basin and towel
and washed our feet.
Then with sure hands He breaks the bread for the meal.

You and I join the disciples in dipping bread
in the special Passover sauce
in the bowl at the center of the table.
Our hands touch the Master's as we dip the bread.
Then Jesus says almost matter-of-factly,
"He who has dipped his hand in the dish with me
will betray me."
Immediately each of us begins to defend.
Peter blurts in amazement, "Is it I?"
Then John with a worried look, "Is it I?"
Then I before I know it, "Is it I?"
And each disciple on around the table.

I remember how your hands nervously picked at your bread
as you asked, "Lord, is it I?"
I had wondered how Jesus would answer our questions.
I was surprised that He did not answer each man's question
directly.
As with the disciples He greeted my question and your question
with silence.
Why?

In one sense we pled with Him to answer, "No."
In another sense we suggested He answer, "Yes."
In the face of this contradiction He chose momentary silence
as His response to each one of us.

"Lord, is it I?"
One part of us pleads with Him to answer, "No."
By the tone of that question
we imply we expect the answer to be, "No."
"No, of course the betrayer is not *you!*"
One part of us aches to hear Jesus say this to us.

That part is our personage rather than our person,
our masked self, our shielded, posturing self
that works at being other than what we really are.
Our mask carries the look of soul-sincerity and wide-eyed virtue
when we ask, "Is it I?"
Our defenses are up, our cunning runs high,
we call every mechanism into action to bring off
the picture of the most innocent of lambs.
You know the tone, "Lord, is it I?"

But interestingly, another part of us suggests
He answer the question, "Yes!"
That part is our person rather than our personage,
our real self, private self, the keeper of
genuine feelings, aspirations and fears.
Here the person slips in the timing of the question.
Our person asks the question too quickly, too impulsively,
letting the defenses slip a bit,
hinting we believe we are at last found out.
The jig is up!
Jesus sees the betrayal in our hearts.
"Lord, is it I?"
Jesus probably wondered, "Methinks they doth protest too much!"
For so quick to defend means so full of guilt.

Both in the tone and timing of that question,
I inadvertently reveal my hypocrisy.
Isn't that true of you?
With that question didn't you set the stage for later that night
when your hand grasps Jesus' arm in loyal comradeship,
while moments later, with Jesus praying
in agony, you fold your hands gently in sleep?
With that question didn't you set the stage for that night
when your hand grasps the sword to defend Christ,
while later you casually wave the maiden aside
when she asks, "Weren't you with the Nazarene, Jesus?"
How unexpectedly we expose our hypocrisy with, "Lord, is it I?"

But you know, there's a note of hope in this discussion.
The moment you and I can level with each other
about our defensiveness and hypocrisy in that question
the moment we are about ready to move from hypocrisy to hope.
And that moment comes when we say,
not, "is it I?", but, "It *is* I."
Now this admission is not the sanctified, humble squeak
of a Uriah Heep.
But rather the bold, honest confession, "I am your betrayer."

The switch from "Is it I?" to "It is I" is a matter of power.
The switch is the moment of invasion by the power of
the Holy Spirit.

Again you are at His table, hands nervously clutching bread,
lips about to mutter, "Is it I?"
But before you speak you are aware of a new certainty you never
had before, a feeling of courage, even recklessness.
It's the feeling that however much you reveal your betrayal,
it won't cost you anything — *ultimately*.
You are accepted on other grounds.
You are free to say, "It is I."

I see your hand knocking on a door. I hear you saying to the
man who opens, "I was the one who lied about you."
I see your hand grasping your wife's hand as you say,
"Forgive me, I was unfair to you."
I see your hand on another man's shoulder: "I was wrong about
you. I was convinced you didn't know Christ."
I see your hand raised for silence before the hubbub of voices,
"I'm the one you're looking for; I told him to do it."
Not, "Lord, is it I?" but "Lord, it is I"
What joy in the freedom to be able to say that,
whatever the cost!
What joy in genuine openness to our hypocrisy.
What joy in moving from the interrogative to the affirmative.
The Holy Spirit has given us the courage to do so.
As if at the Supper that night the Master comes over and
puts His hand on your shoulder and says,
"It's all right, go ahead, say it."
When you can 'say where you are,' you are accepted already.
You have moved from hypocrisy to hope.
You have taken another step toward
resurrection to Christian maturity.

DESPERATE

*"And all his acquaintances and the women who had followed him
from Galilee stood at a distance and saw these things."*

Luke 23:49

It's Friday at Calvary.
The crowd has just arrived on the brow of the skull-shaped hill.
The crucifixion is about to begin.
You and I are there with a number of His acquaintances,
standing at a distance to see these things.

Burly legionnaires brusklly stretch Jesus out on that timber
as it lies on the ground.
In a callous show of efficiency three of these soldiers
hold His arms and legs against the cross
as three others stand ready with mallets poised
to administer the sacrament of spikes,
an outward sign and seal of inward inhumanity.
And then the moment that almost makes us physically sick.
Great nails are driven through His hands and feet.

As the cross is hoisted into the air
and dumped into its socket in the earth,
my gaze is riveted on those impaled hands.
I can't tell you how long I stood there
my attention lost in those grotesque hands hung up there,
fixed in their own shock and agony against the wood.

With a surge of desperation in my vitals I wondered,
"Why don't those hands up there do something?!"
Why don't they assert themselves, pull loose from the cross,
and hurl those spikes like spears
dead center between the eyes of those three
mallet-wielding brutes?
How incongruous those crucified hands just hanging there
doing nothing, fixed in grasping at nothing
as a dead man's eyes are fixed on nothing.

Why don't they do something, those embarrassed hands of God
that have been doing everything for you and me?!
Beautiful bronzed hands, strong hands, artistic hands,
by whose touch withered limbs have become whole,
by whose gesture demons have tumbled out of men,
by whose contact blind eyes can see again?
Why don't those humiliated hands do something, . . . hands
by whose motion churning waves were stilled
and a fig tree was withered,
by whose vigor and violence money changers went scurrying,
by whose level finger Pharisees' complaints were leveled,
by whose beckoning you and I months ago
left our boats and nets and followed Him?
Why don't those hands do something?

I turn to see in your face the same sick desperation
that I feel at the pit of my stomach.
You and I had come out expecting Him with a burst of divine
power to turn the tables on everybody,
annihilating Roman soldiers with thunderbolts,
and leading us back to Jerusalem to claim the throne,
where possibly you could sit at His right hand
and I at His left.
You and I had stood at a distance
waiting for the big moment.

But instead, nothing. Hands just hang there.
Darkness rolls across the sky like a blanket of doom.
Suddenly He cries, "Eloi, Eloi, lama sabach-thani,"
but I want to cry to *Him*, "Why have you forsaken *me*?!"
Jolted by His scream, you glance at me in desperation.
I know what is swimming through your heat-oppressed brain.
He's left us to ourselves!

And we don't like it.
Desperation comes to a head in hostility.
Damn your crucified hands! We had counted on them!
Hands to robe us with winning personalities.
Hands to make for us dramatic gestures in the pulpit.
Hands to write for us eloquent sermons
in less than two hours.
Damn your mortified hands! We had counted on them!
Hands to shake hands all 'round to make us well liked.
Hands to soothe fevered brows of disgruntled church members.
Hands to pat children on the head so mothers will like us.
Damn your dying hands! We had counted on them!
Hands upraised to vote us pastor of a big congregation.
Hands causing wealthy old ladies to pat us on the cheek.
Hands helping workmen build a plush manse for us.
Damn your crucified hands!

But then a loud cry from the cross
knives through our inner rage.
"Father, into thy hands I commit my spirit!"
Then He's dead.

The impact of His final commitment strikes us.
We look down at our own clenched fists in shame,
overwhelmed with the sudden revelation
that we had been wrong about what He was sent here for.
The tight fist slowly unfolds in humiliation.
The open palm catches a tear of shame and remorse
that leaves a stain where the nail goes.

In one sense we see now that He had to leave us
to show us what nobodies we are.
He had to crucify our selfish hands,
if we would ever be ready for resurrection to mature faith.

CONFESSION

O Father of all mercy to the merciless, we stand at the foot of the cross on this bad Friday. The sky is black and the earth trembles. A few hours ago we spiked Him to that timber with the hammer of spite. By the strength of prejudice we raised Him high for all to see. With slanderous tongues we dared Him to come down from the cross. We put the bitter drink of our malice before His lips. By the power of our lust we trampled His seamless robe. The strength of our pride was behind the spear thrust that pierced His side. But now we are afraid. Look what we have done. The sky is black and the earth trembles. We feel we deserve to be swallowed up, O Lord.

DEVOID

"Mary Magdalene and the other Mary were there, sitting opposite the sepulchre." – Matt: 27:61

It's Saturday inside the sealed tomb.
Just as Scripture is devoid of accounts of that day,
so is the tomb devoid of life and meaning on that day.
Nothing much is mentioned in the Gospels about that day
because nothingness is what the day is all about.

Inside the tomb, the body of Jesus.
We can see nothing because we are in the heart of darkness.
We can hear nothing because all sounds of mortal existence
are sealed away.
Only emptiness, absence, the void,
no tones, no colors, no forms,
only nothing united to nothing.

At the heart of this nothingness are Jesus' hands,
folded upon His breast in the coldness of death.
Stiff, grotesque, cold hands,
the warmth of life drained from them,
their fleshliness now a woodenness,
now an object of nature rather than controller of nature.
These stiff, hard, nail-pierced objects,
void of any pulse or vibrance of humanity,
have entered into Christ's full separation from God
by the fact they are now object rather than subject.
Inside the tomb death reigns.

Outside the tomb, a few feet from its sealed entrance,
sits Mary Magdalene.
Scripture says she sat there Friday at sundown
when they rolled the great stone across the entrance.
Her devotion to Christ as well as her help in preparing Him
for burial, suggests she could well have been sitting
opposite that tomb on the day of emptiness.

The soldiers who lounge in the shade of some trees,
twenty paces away,
note how Mary Magdalene sits as if she were in a trance,
staring at her hands folded in her lap.
You and I who sit near Mary want to speak to her,
but feel she prefers to be alone in her thoughts
as she stares down at her folded hands.

We remember last evening when we helped Mary and the other
women prepare the body for burial.
Just before we were to leave the tomb that it be sealed,
Mary Magdalene was carefully finishing the task
of wrapping Jesus' body in the clean, linen shroud.

As you help Mary pull the shroud tightly around the body
you note how for a moment she pauses for one last look
before the shroud closes Jesus away from her forever.
The only part of Him yet not covered is His hands,
folded upon His breast.

As Mary's gaze is momentarily lost in those dead hands,
you guess she is reliving the moment when those hands
purged her of seven demons months ago in Galilee.
You see in her eyes the lostness, emptiness, meaninglessness
you feel, for the hands we cover belong to the One
who gave us the only sense of belonging
we have ever had in life.

No wonder, then, on this day of nothingness,
Mary sits and stares down at her folded hands.
She sees in her folded hands Jesus' folded hands,
and feels within her bones the emptiness, absence, the void,
nothingness united to nothingness,
which she found in the tomb.

She has no strength to go anywhere, no hope should she go,
no meaning wherever she goes.

So she sits there, eyes transfixed on her hands,
living, yet not living.

The feelings you and I see in the Magdalene are our feelings.
We see the dead hands of Jesus in our folded hands,
and have known those terrible moments
when our soul is His tomb within us,
and nothing seems foully united to nothing forever.

O the hell of the moment when we feel
emptiness, absence, the void sealed within us forever;
maybe when we feel we'll never make it as ministers,
maybe when we wonder if any meaning at all exists
in the divided, bickering, petty Church,
maybe when we sense the whole business of the parish
ministry is a masquerade, a dumb show.

O the toneless, colorless, formless hell of it all,
when we feel cut off from all those people around us,
who obediently, perfunctorily say they love us,
when we feel almost out of touch with meaning,
when our face smiles at other people,
but our eyes have no light to share
from the cold, damp tomb of our being.

O the awful nothingness of this bereavement from being,
that creeps into our hearts like a night fog;
when all that has made us feel important
is slowly being taken away from us,
when we wonder if anyone cares for anybody anywhere,

when we feel that crying out to God
is like shouting in a vacuum,
a vacuum that is our Saturday tomb.
Ah, the hell of those folded hands.
To get lost in their nothingness is a descent into hell.
You see no sense at all in living.

Now, you are ready for Easter morn!

THE SACRAMENT OF THE POOR: SOME REFLECTIONS ON MATTHEW 25:31-46

Charles B. Cousar

*"Again he was touched by an extraordinary affection. He was just one criminal among a herd of criminals . . . he had a sense of companionship which he had never received in the old days when people came kissing his black cotton glove."*¹

A number of crucial identifications lie at the heart of the Christian faith, not all of the same nature but each in its own way essential. Basic, of course, is God's gracious self-emptying whereby he identified himself with man in the man Jesus Christ, an identification so realistic that the majority saw him as no more than a man. When the early Christian community found itself confronted with the gnostic threat, it affirmed time and again that this basic identification was no game of make-believe. Something miraculous had taken place. This divine identification expressed in the incarnation is followed by another of a different nature, Christ's union with his people, the church. Whether metaphorical or not, the very phrase "body of Christ" denotes a coincidence of function whereby in its mission and ministry the church represents its Head. Certainly the early Christians by bearing witness to his word and works discovered mysteriously that the Lord of the church was present in its witness, enabling it to become "the fullness of him who fills all in all" (Ephesians 1:23).

Contemporary theologians have not ignored either of these crucial identifications.² The question of the person of Christ has certainly demanded a lion's share of attention in our generation: witness, among others, the writings of Karl Barth with his exclusively Christocentric concern. Treatises of all sorts, from tomes to tracts, have also described, interpreted, debated, and fought over the nature of Christ's union with the church and the implications of such a union for the modern ecumenical movement.

More recently, however, the theological world has focused on a third identification basic to the Christian faith but of a slightly different order, Christ's presence in and through the world. Perhaps the term "identifica-

1. Graham Greene, *The Power and the Glory* (New York: The Viking Press, 1940), pp. 173-174.

2. See especially Kenneth J. Foreman, *Identification: Human and Divine* (Richmond: John Knox Press, 1963).

tion" is not an entirely appropriate one to use in this context, and yet to choose another word would threaten to dilute the reality and to rob it of its potency. Exactly why the pendulum has swung in the direction of this particular insight in recent years is difficult to determine. Perhaps because the church has become more and more conscious of its own weakness, its failure to carry out a mission which in fact is its reason for existence; or perhaps because its critics without and within have constantly raised the cry of "colonialism" and "paternalism" — in any case, Christian writers in increasing numbers have pointed to the fact that God is not bound to the church in such a way that he cannot use the world to accomplish his own purpose. He can, and in fact does, make his presence known to the church by those outside the church.

But is such an idea Biblical? If so, how is the church to respond? The picture of the last judgment in Matthew 25:31-46 is a *tour de force* in this context, providing answers and raising still further questions. The world as such is not mentioned in the passage, and yet the needy about whom the passage is concerned become the concrete representatives of Christ's presence in the world.

The opening verses describe an apocalyptic setting in which the Son of man at the parousia becomes the King judging all the nations of the world. Clearly for Matthew the Son of man is none other than Jesus himself who as the eschatological figure is the one who suffered, was crucified, and was raised from the dead (Matt. 17:22).³ The startling identification in the passage, however, comes in 25:40, 45 when this apocalyptic Son of man/King, to the amazement of all, is exposed as having been present in the hungry, thirsty, lonely, naked, sick, and imprisoned of the world. The nations of the earth gathered before the Judge are astonished to discover that they have unknowingly seen him before in the host of "the least" who have crossed their paths in the normal routine of life.

But who are "the least"? 25:40 (though not 25:45) describes them as "the least of these *my brothers*." Does "brothers" carry a distinctively Christian connotation and thus refer to those in spiritual communion with Jesus (cf. Matt. 12:50)? T. W. Manson argues that it does and that the Son of man is an inclusive, corporate figure embracing not only Jesus but also his faithful disciples. "The King is not alone in the Judgment but is the representative and spokesman of a body of persons ('my brethren') distinct from the other parties present."⁴ Thus, for Manson, the crucial identification is not between the Son of Man and "the least" of the world but between the Son of man and "the least" of his followers, an identification not qualitatively different from the union between Christ and his body, the church.

3. It is not the intention of the article to deal with the question of whether Matt. 25:31 or the whole passage is an authentic word of Jesus or not. R. Bultmann, *The History of the Synoptic Tradition*, trans. John March (Oxford: Basil Blackwell, 1963), p. 124, suggests that the entire passage derives from Jewish tradition and that in its adaption by the early church the name of God was replaced by Son of man. Joachim Jeremias, *The Parables of Jesus*, trans. S. H. Hooke, rev. ed. (New York: Charles Scribner, 1963), p. 206, concludes that the passage is authentic, though 25:31 may be a stylized introduction by Matthew. Theo Preiss, *Life in Christ*, trans. Harold Knight (Naperville: Alec R. Allenson, 1954), pp. 43-60, argues that the whole passage can be traced to Jesus.

4. T. W. Manson, *The Sayings of Jesus* (London: S.C.M. Press, 1949) p. 249.

But is Manson's interpretation valid? His concept of the corporate character of the Son of man is certainly open to serious question.⁵ Beyond this, Matthew's use of "brother" does not demand a specifically Christian understanding. He often employs the word to mean simply "neighbor" without reference to a common faith or nationality.⁶ No direct confession of Jesus is either mentioned or implied in Matt. 25:31-46, and therefore it seems to stretch a point to see in "the least of these my brothers" a reference to the disciples or to Christians in dire straits.⁷

The identification of the Son of man/King with "the least of these" takes on threatening proportions when the concrete descriptions of the needy are carefully examined. As Paul Minear has noted, when the Bible speaks of sickness it often connotes sin and contagion; when it speaks of nakedness it implies powerlessness and shame. The passage specifically mentions strangers and convicts. "The 'least' are the folk who are ignored or ostracized, who possess no status, prestige or power. To give them genuine assistance makes the giver a social deviate, guilty by association with the enemies of society. To identify oneself with them is to accept for oneself their position at the bottom of the ladder of social esteem."⁸ Does this not raise serious questions with our use of the passage as merely an exhortation to help the poverty-stricken, help which can easily become a substitute for real involvement not only with the "worthy" poor but also with the "unworthy"? Benevolent institutions would have us find in Matt. 25:31-46 an invitation to support any and all charities, an inducement to altruistic endeavors. But is not "leastness" to be measured by social rejection and destitution as well as by economic and physical deprivation? Can we expect any less from the Son of man whose own associations with outsiders led him to become the outsider "despised and rejected by men"?

The understanding of this radical identification in turn throws light on the nature of and the criteria for the judgment pronounced. The basis on which some are declared "blessed" and others "cursed" is in one sense the law, not however the law of Judaism but the law as radically interpreted by the Son of man. Through the whole of Matthew the law becomes in the words and deeds of Jesus a summons to love, to become as little children, to forgive, to be ready to suffer — a far cry from the religious understanding of the day. "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith" (Matt. 23:23). But Jesus not only reinterprets the law (or better, recovers its original meaning), he also fulfills it (5:17). He not only teaches mercy, he in his meekness and lowliness shows mercy

5. A detailed examination of Manson's view of the Communal Son of man is beyond the scope of this paper. See Heinz Eduard Todt, *The Son of Man in the Synoptic Tradition*, trans. Dorothea Barton (London: S.C.M. Press, 1965), pp. 16-18; and Norman Perrin, *The Kingdom of God in the Teaching of Jesus* (Philadelphia: The Westminster Press, 1963), pp. 90-100.

6. Cf. Matt. 5:22ff; 7:3ff; 18:15, 21, 25. See also the important parallel in Mark 9:37.

7. Cf. Julius Schniewind, *Das Evangelium nach Matthäus*, "Das Neue Testament Deutsch" (Göttingen: Vandenhoeck & Ruprecht, 1960), p. 255; W. G. Kummel, *Promise and Fulfilment*, trans. Dorothea Barton (London: S.C.M. Press, 1957), p. 94; Preiss, *op. cit.*, pp. 51-52.

8. Paul Minear, *Christian Hope and Second Coming* (Philadelphia: The Westminster Press, 1954), p. 103.

to the weary and heavy-laden (11:28-30). He not only instructs his disciples to serve, he becomes himself the servant *par excellence* (20:28). Clearly for Matthew the law, viewed through the spectrum of Christology, finds a fresh and vital expression, which then becomes the directive for discipleship and the criterion for judgment.⁹

Does this not suggest that interpreters of Matt. 25:31-46 must guard closely against allowing the exposition to deteriorate into a broad ethical principle indifferent to the Christ-event? So perceptive a scholar as Jeremias misses this Christocentric dimension and therefore limits the scope of the passage. "Matthew 25:31-46 is concerned with a wholly concrete question, namely, by what criterion will the heathen be judged?"¹⁰ But are the criteria enumerated in 25:35-36 any different from the criteria for discipleship described throughout Matthew? Are not Jesus' followers as well as the heathen included in "all the nations" gathered before the King? Is not the passage instead a positive answer to the question implied in 7:21, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven"?¹¹

Understanding that the standards for the last judgment are no different from the directives Jesus has expounded for the life of any and all disciples provides further help with the crucial but difficult element of surprise in the passage. The "blessed" are astounded to discover that in "the least" they have ministered to no less than the Son of man himself. They had only meant to take their call to discipleship seriously, to serve when and where there was need. They had merely been about the business Jesus had set for them without thought of keeping one eye cocked on the trophy case to determine what rewards might be in store for them or without prospect of seeing the face of Jesus in the wounds of their neighbor. Therefore, they were not caught uttering piously, "Lord, Lord" (7:21-23; 25:12) but were doing the will of the Father.

The location of this scene of the last judgment at the close of his final discourse, immediately prior to the passion narrative, underscores its intimate relation with the heart of Jesus' mission. His whole ministry was one of sharing in a redemptive way the plight of the morally and social down-trodden (9:10-13), even to the point of being accused as one of them (11:19). And so in death he took the place of a convict (27:26); his cross was carried by a stranger (27:32); his companions were two robbers (27:38.) Somehow the whole Christ-event happened on the wrong side of the tracks. To meet him, therefore, and to share his presence means to cross the tracks and discover him among his friends (11:19). These people, "the least," take on special significance because they become the media through whom the absent Lord who came once and is to come again is actually present. Or, to state the matter another way, "When a man is judged in the judgment 'according to his works,' that means he is asked about his relationship to Jesus Christ, to whom his works bear witness."¹²

9. This correlation between law and Christology in Matthew is pointed out by Bornkamm. See Gunther Bornkamm, Gerhard Barth, and H. J. Held, *Tradition and Interpretation in Matthew*, trans. Percy Scott (Philadelphia: The Westminster Press, 1963), pp. 32-38; cf. Todt, *op. cit.*, pp. 75-79.

10. Jeremias, *op. cit.*, p. 209.

11. Cf. Bornkamm, Barth, and Held, *op. cit.*, p. 23; Todt, *op. cit.*, pp. 76-77.

12. Gerhard Barth in Bornkamm, Barth, and Held, *op. cit.*, p. 105.

Does this not mean, then, that the passage though cast in an apocalyptic mold offers more than apocalyptic teaching? The reader's attention is turned from the scene at the last judgment to the scene of his own town, from the Son of man on his glorious throne to the Son of man hidden in the needy and the outcast, from the future to the present. Each moment, each encounter, takes on a definite urgency not because time is running out and man must be sure that a sufficient number of credits are beside his name in the celestial registers but because mysteriously the Judge who is to come is also here now. Eschatology in the teaching of Jesus never ends in a scanning of the skies or in a charting of the future but in a serious reckoning with the situation at hand. The present is already "secretly pregnant with eternity."¹³

Does not the passage open up some liberating perspectives for the church? "How miserably unworldly, how piously and puritanically we have often gone about our work. For every worldly gesture a pious excuse had to be found immediately, for every token of solidarity we had a religious purpose. We tiptoed through the world with a perennially uneasy conscience, and we behaved as if all redemptive happenings exclusively take place within the institution of the church, and as if everyone should emigrate from the world to the church in order to be saved."¹⁴

Does not the scene at the last judgment push us beyond such a finicky preoccupation with our own health, a spiritual hypochondria, and thus call us to a worldly diaconia? Do not the poor whom we seek to help turn out in the end to help us by conveying the hidden presence of the Son of man? And could it be that amid the outsiders and the rejected, from those whose claim on us is not their worth but their need, we might find renewal?

"I think that precisely in this lies the comfort and the promise for all who are engaged in the serving ministry. If they only remain in situation, things happen which gain diaconal character in uncalculated, unexpected, and even unsuspected ways. They are fruits of the freedom, which are promised us and given to us in the sacrament of the poor. This is not merely a freedom from other powers and principalities. In the least of his brethren Christ comes to offer us the ultimate freedom; in the possibility of service he gives us freedom from ourselves."¹⁵

13. Preiss, *op. cit.*, p. 59.

14. J. C. Hoekendijk, *The Church Inside Out*, eds. L. A. Hoedemaker and Pieter Tijmes, trans. Isaac C. Rottenberg (Philadelphia: The Westminster Press, 1966), p. 61.

15. *Ibid.*, p. 151.

BIBLICAL THEOLOGY TODAY

Ronald S. Wallace

I deeply appreciate being asked to come here and fill this chair, and I must thank you all for the kind reception you have given me, and the way you have made me feel at home. In Scotland we sometimes outline the perfect career of the ideal minister in the following way: A man is supposed to go to a first charge in the country for seven years to be broken in, then to the town or city for twenty years to be broken down, finally and gracefully to somewhere else in the country to be broken up! Personally, I was at the stage of wondering how long I could really last among the tenements in the centre of Edinburgh after twenty-seven years of parish work and I was beginning to consider that final step towards demolition, when Dr. Richards' gracious invitation to this work here came to me. I was a little apprehensive about accepting it. I remember the saying of Clement about the Sophists that they were like "old shoes, all worn out except the tongue." I knew that my tongue *was* indeed still all right, but I came praying and hoping that my mind might still prove to be as active as that member of my body. My subject is *Biblical Theology*.

I. *The Task of Biblical Theology within a Seminary*

It is only comparatively recently that biblical theology has taken, and been given, a distinctive place among the theological disciplines of the Church. It was always there, even though undefined, and it tended to spring into use especially at those times in Church history when the accepted orthodoxy, or heterodoxy, of the Church was felt to be unsatisfying, and men turned to the Bible in order to find an alternative fresh and challenging theology. The claim is often made that Calvin and Luther were themselves great biblical theologians, and that the theological reformation which took place in the sixteenth century was due to the impact of dynamic biblical thinking in the world of static hardened scholastic definitions. It is not always realized, however, that the Rationalists of the eighteenth century when they in their turn were weary of their orthodoxy, also turned to the Bible in order to find something with which to criticise the theological *status quo*. They wanted something more rational, sensible and simple, and they brought forth what they, too, called "biblical theology." It is acknowledged by all our experts in historical theology that it is to one of these Rationalists, J. P. Gabler, that we owe the first clear definition of our subject.¹ Gabler was giving his inaugural address as Professor of Theology at the University of Altdorf, on March 30, 1787. He complained of the confusion in Christianity due to a failure to discriminate between the complex ideas of dogmatic theology, and the biblical theology which is to be found at the heart of the simple religion of the Bible. "Biblical theology," he said, "is historical in character, and sets forth what the sacred writers thought about divine matters; dogmatic theology, on the contrary, is historical in

(This paper is written on the basis of the inaugural address given on April 4th, 1967, when Dr. Wallace was inducted to the Chair of Biblical Theology in Columbia Seminary. In the paper some of the echoes of that address have been preserved.)

1. The term "Biblical Theology" was in use as early as almost 1650.

character, and teaches what a particular theologian philosophically and rationally decides about divine matters in accordance with his character, time, age, place, sect or school, or other similar influences.”²

But even after this preliminary definition it took a long time for what had been so defined to be given a clearly recognizable shape within the divinity faculties: The Pietists followed the Rationalists in taking up and developing the discipline. In more recent years it has become a sphere of study and work attracting a large number of the most able minds of the Church, and their work has been powerfully used, by e.g. Karl Barth and others, to affect our theology and practice. Only today is biblical theology coming into its own.

For our own sakes today we need to define biblical theology more precisely than Gabler could have done. The question with which the subject primarily deals is the question of “the meaning of the Bible for those who wrote it.” In dealing with this question, the professor is fortunately required to struggle not so much with the details of the Hebrew and Greek languages as with the details of the Hebrew and Hellenistic worlds of thought. “I think it is worth-while to spend some labour in putting ourselves back into the universe which our ancestors believed themselves to inhabit,” wrote a modern literary critic in another connection.³ We may precisely apply these words to the task of the biblical theologian. He has to labour to put himself back into the universe the biblical writers believed themselves to inhabit. It is noteworthy that many of our greatest biblical theologians of today are Roman Catholics. This is another sign that the Roman Church of today has become genuinely open to the Word of God. The best statement I have found of the task of biblical theology comes from Charles Davis,⁴ the prominent British theologian who recently quitted Rome: “Reflection precisely on the biblical expression of revelation must always form a distinct and uniquely valuable part of the theologian’s task. Biblical theology is that — an effort to understand revelation precisely in its biblical form; a systematic exegesis that gathers together ideas scattered through the Bible, traces biblical themes and follows the development of biblical doctrines, so as to present the thought of the Bible in an ordered exposition, while keeping the same concepts and expressions used in the Bible.”

It is obvious that the biblical theologian is privileged to be a man of one book. But of course, to understand this one book and its theology he has to compare it with all the other books written at the same time and earlier, with all the myths and legends that can be raked up out of the contemporary deposits of men’s thinking in these days. He has to know about heathen sacrifices as well as about Hebrew sacrifices. He has to delve into Babylonian religion as well as biblical religion. Egyptian wisdom, Gnosticism, the Mystery cults, Stoicism, and many such things, all come within his province. Biblical theology is therefore tending to become a highly specialized job, and the field of study is becoming more and more complex. Fresh realms of speculation and controversy are always opening up. Different men are becoming experts in one aspect of the subject, and are in danger both of failing to grasp the whole, and of losing touch with the life and problems of the

2. As cited by R. C. Dentan, *Preface to Old Testament Theology*, pp. 183 f.

3. C. S. Lewis, *Mediaeval and Renaissance Literature*, p. 8.

4. In his essay “Theology and its Present Task,” *Theology and the Ministry*, ed Coulson, p. 125.

Church and the world. The wise biblical theologian will therefore try to avoid isolation from the rest of the faculty or the rest of the Church. Otherwise he will become simply an antiquarian — a kind of theological museum attendant — or even a fossil. He must allow himself to be constantly drawn out of his specialized pursuits, inspired, encouraged, directed afresh, by the dogmatician, the exegete, and the preacher too.

Let me try to illustrate what I mean from my own recent experience. It is agreed that the subject of "Biblical Interpretation" is one of the main and specific concerns of the biblical theologian. But I have found personally since I gave up the regular ministry of the parish in order to become a "professional theologian," that no seminary could possibly be the ideal place for the living interpretation of Holy Scripture to happen. The lecturer's desk is too inevitably distant from the people to whom the Scripture is designed to speak. The desk in the minister's study, and even the pulpit itself, are far more obviously the loci where one should expect to find inspired and living interpretation of the Bible. The seminary professor has certainly the duty to interpret Scripture in his own scholarly way and in fulfilment of his own particular task, and he must expect his interpretation to be listened to. But he can interpret Scripture only in a way that constantly requires supplementing and enlivening. A minister came to speak at our chapel service some time ago. He looked especially at the professors who tend to sit in the two front pews. I suppose he felt awed by the distinguished looks of some of my colleagues. And then he said, "I wouldn't dream of attempting to make an exegesis of a passage of Scripture before an audience of men so learned in the Bible!" Little did he realize that *that* was precisely what we wanted him to do, and what we needed him for.

We must believe that the true Interpreter of Holy Scripture within the Church today is still the risen Jesus Christ, active in our midst, and continuing to do for us through the Spirit what He did for His disciples, especially during the forty days after His resurrection.⁵ We need not imagine that the biblical scholar will be by-passed by Jesus Christ as He seeks to cause "fresh light" to arise from His Word within the Church today. But we can confidently expect that a good measure of that light will be given to the ordinary pastors as they seek seriously to grapple with the task of interpreting the Bible, directly facing the concrete problems of Church and world as these embody themselves in the needs and perplexities of the individuals who are there before them when they enter the pulpit. We can also expect that some measure of that light will also be given to the layman, who should not always be *facing* the pastor as he interprets Holy Scripture, but who should perhaps often be *alongside* the pastor, helping him to do it.

This "fresh light" that comes to the congregation by means of pastor and layman is surely meant to be shared with the biblical experts. There should be feed-back. Personally, I look forward to the possibilities that open up through the development of continuing theological education periods for active ministers. It would be good in many ways for the whole Church if even more men could be encouraged by their congregations to come back to the Seminary for regular periods. They should come back here not just to be taught, but also to teach, and it would be especially helpful if professors and ministers could arrange for the simultaneous exegesis of biblical

5. Cf. Luke 24:27, 45.

passages each at his own level, and later conferences for the study of the same passages seriously, together in fellowship. One of the defects of the modern Church is often the gap between the scholar and the pulpit.⁶ At the Reformation there was no such gap, and there is no doubt that some of the ability of Calvin and Luther to interpret Scripture came from their immersion in the Church as it struggled with itself and the world.

II. *Biblical Theology and Biblical Exegesis*

Biblical theology is as necessary as the knowledge of Greek and Hebrew if we are to understand the true meaning of the biblical texts. It refuses to let the exegete stop short when he has said everything that a grammarian, or an expert linguist, or an antiquarian can possibly say. It constantly presses the question of the further meaning of the text. For, after all, words and sentences can often only really be understood when the things or the realities, which the words and sentences point to, are looked at. The real meaning of the text can only therefore be reached by looking beyond the sentence structure and the etymology of the words. We all have had experience of the sterility of the biblical commentary that is almost entirely grammatical, critical and archaeological, and never really becomes theological. In this connection the biblical theologian can help the grammarian and the linguist to lift up his eyes above the texts to the Revelation that is being pointed to. Indeed the theologian will insist that the very words of the text can be given new meanings because of the very realities against which they are thrown in a new and unique way.⁷

No one was more insistent on this than Luther. At the time of the Reformation, humanistic studies had given men confidence that by means of grammar, rhetoric and the knowledge of languages and words they had now the key to the meaning of the Bible as well as of every other book. They were excited with the "literal and plain" meanings they had discovered. But they had further to discover that something more was required than pure Greek and Hebrew exegesis for understanding Holy Scripture. Luther's reaction was vigorous, as always, and it will rejoice those who have difficulties with Hebrew. "It is not grammar — the only thing the rabbis have — that gives us the meaning; it is the knowledge of sacred matters. . . . See to it first that you are thoroughly familiar with the subject matter; after that it will be easy to learn the grammar. He who sins in the matter of grammar

6. Even Luther felt the need for others beside him as he sought to interpret Scripture. A newly inducted professor facing his students, and knowing his inadequacy is tempted to quote the words of Luther on an exactly similar occasion—his introduction to his lectures on the Psalms, Aug. 16, 1513. "I opposed this assignment as long as I could, but I had finally to yield to the compulsion of the rule. I must honestly admit that up to this present day there are Psalms which I cannot understand and if the Lord does not enlighten me through your help (which I hope to receive) I cannot hope to expound them" (quoted by W. J. Kooiman, *Luther and the Bible*, p. 23). No one has spoken more forcibly about this matter than Karl Barth. (cf. *Church Dogmatics* Vol. 1/11 pp. 714 f.) "Only when every member of the Church realizes that the responsibility of this matter (i.e. the interpretation of the Bible) devolves on him too, can there be an intelligent critical appreciation of what is, or is not done, in this regard. If a part . . . of the Church declines its responsibility for this task, it signifies nothing more or less than that this section of the Church is renouncing the freedom which is offered under the Word, and wishes to live only by authority in the Church."

7. This point is often missed by Professor James Barr in his vigorous criticism of biblical theologians.

commits a venial sin, but to sin in the subject of the matter is a mortal sin."⁸ "Words should be adapted to the matter if the character of the language so permits, not the matter to the words . . . Because the rabbis, and those who pattern after them, do not do this . . . they often arrive at the most absurd opinions. . . . since they do not have thoughts that are worthy of the spiritual things with which Holy Scripture deals. . . . When the matter changes the words also change to another meaning, and a completely new language set-up arises."⁹

This raises the important problem about which biblical theology must seek continual clarification. What is this "subject matter" which gives meaning to the texts and can even create a "new language set-up?" What exactly is the Holy Scripture all about? How are we to find this illuminating, and indeed unifying element which Luther felt so important? It is a question of the theological content of Scripture, and of the reality which is witnessed to through this theological content.

Biblical theology has therefore been engaged in a continual search for what gives unity to the whole Bible. Of course, even in the realm of theology a very great variety is found. There is a theology of the Wisdom literature, of the Apocalyptic writings, and of the prophets. Paul expresses things differently from John, and behind the varied expression there lie differences of theological understanding. We cannot therefore hope to be able to find the key to the unity and "subject matter" of the Bible by remaining only in the realm of theology.¹⁰ The theological reflection aroused by the text is meant to put us not only beyond the text but also beyond the theology itself. When

8. Luther's Works E. T. (Concordia) Vol. 3, p. 73. The same kind of trouble was being caused by the "grammarians" in other fields, especially in the study of Law. Cf. the words of Jean Bodin in 1566, criticising those whom he calls "grammarians rather than jurisconsults," for they knew only language and did not understand the history which was the milieu in which language was used, ". . . who expect from the power of words alone the safety of the state, the establishment of justice, and the resolution of conflicts. The plague of grammar has in our day so inserted itself in all our disciplines that we have to endure under the name of philosophers, orators, mathematicians, and even theologians, petty grammarians who are barely out of school. Those who ought to have confined themselves to cleaning lightly the dirt and spits from ancient pictures so as to make the original painting appear, have taken a steel dagger and made such huge and indelible marks on all the books that the image of antiquity can hardly any longer be seen." Quoted by M. P. Gilmore, *Humanists and Jurists*, pp. 35-6.

9. *Luther's Works*, E. T. (Concordia Edn.) Vol. 1, p. 264 Luther, of course does not despise grammar and language study: "I am not condemning the study of language, which is altogether necessary. Unless however, you learn the subject matter together with the language, you will never be a good teacher." "To be sure, grammar is necessary. What it says is true. But grammar should not rule the subject matter, it should serve it." *Ibid.* Vol. 3, pp. 68-9, 70-71.

10. Cf. the warnings of W. Eichrodt against the search for too systematic a unity, in his *Old Testament Theology*, Vol. 1. We have a "historical principle operating side by side with the systematic in a complementary role" which forces us to "avoid any arrangement of the body of the material which derives not from its own nature but from some dogmatic scheme" (p. 32). The O. T. therefore "obstinately resists all our efforts to subject it completely to systematic treatment." "We must plot our course as best we can along the lines of the Old Testament's own dialectic" (p. 33). Cf. Father Roland de Vaux: "Few ideas of the Old Testament have the firmness of what we call a dogma. Yahweh may be the creator, but there is a disconcerting freedom in representing the fact. Old Testament belief refuses to bend itself into our categories" (quoted by R. E. Murphy, *Theology in Transition*, p. 49).

one tries to find what is there in common to all the biblical writers, when one looks in the direction to which each with his distinct theology is pointing, one begins to realize that these men in their own world, like us in our world, were confronted by the living reality of God's Kingdom come to establish itself among men in Jesus Christ. Each was faced by this in a form suitable only to his own time and world of thought. But, to use the language of Calvin, if the forms were different, the substance was the same in every age. Therefore what they had in common is of far more importance than their otherwise wide differences. What they had in common also accounts for what makes them so different from the devotees and chroniclers and priests and theologians of the other cults and Gods with which they were surrounded in their world.¹¹ Here, at any rate, in the search the secret of the unity of Scripture we come to the heart of what Luther meant by the "subject matter."

Luther himself could become quite explicit in defining what he meant by the "subject matter" of Holy Scripture. "Every time that I find a text that is like a hard nut, of which I cannot crack the shell, I quickly throw it against the Rock (Christ) and then I find its delicious kernel."¹² The unity of the Bible is therefore to be found in Jesus Christ. A great deal of the space in recent works in the field of biblical theology has been taken up with the subject of how the unity of the Bible is to be found in Him. Various analogies are used. There is that of the orchestra in which each instrument plays under the direction of the hidden conductor above and off stage — a unity of perspective. There is that of Augustine who likened the Church of the Old Testament to the limb which, in some cases of live birth, is born before the head and the rest of the body, though still in vital connection with the head — the unity of one organic life. There is that of Calvin who likened the people of the Old Covenant to those living in the dim light of the coming dawn, ourselves to those living in the full light of day, but both living by the light of the one Sun.

Biblical theology will always remind the exegete that Jesus Christ is the unifying content of Holy Scripture — the "subject matter." But, He is more than the content, He is also the King and Lord of Scripture. As we seek Him in the witness of the biblical writers, we are not meant only to find Him and to come to know Him simply as we would find and come to know any great figure of the past, through the historical documents that are illuminative of his career and work and personality. We find Him rather as the One who lives and reigns in every age, and who has chosen this Word as the main means by which He gives His life to His people, and maintains His rule over His people.¹³

11. It is precisely at the points of superficial similarity that the most radical differences are to be found.

12. Quoted by W. J. Kooiman, *Luther and the Bible*, p. 33.

13. I was recently helped here by an illuminating article by my friend Prof. J. K. S. Reid, in a symposium on Theological Education. Unfortunately I cannot trace the reference, but I know he will forgive me for quoting him without the reference. "The office of Scripture in giving rise to doctrine is not the provision of a number of fragmentary syllogisms which doctrine must simply complete. Its office is rather to witness to him who is not only *dominus et rex scripturae* but also the *res* of what is written. The Jesus Christ who is thus conserved and presented is conveyed in his entirety. He is both the incarnate and the risen Christ. And the Church which allows itself to be addressed by Scripture is exposed to Christ both in his humanity and in his divinity, both as incarnate and as risen and regnant."

III. *The Relation between Biblical Theology and Dogmatics*

The relation between biblical theology and dogmatics requires careful clarification. Of course the two disciplines overlap a great deal. The biblical theologian cannot help being a dogmatician, and it is better that he should consciously try to be a good one. And the dogmatician should be constantly doing independent exegesis and independent work in the biblical field. No one discipline in the church should ever be confined to one specialist group.¹⁴ It is nevertheless necessary that the two disciplines be kept quite distinct the one from the other, each respecting the sphere and task of the other. There must be no attempt, for example, to turn biblical theology into systematic theology — as has happened occasionally in the Church. It is futile to imagine that one can produce directly from the Bible a theological system untainted by any kind of philosophy ancient or current. The attempt to do so would be similar to the attempt, sometimes made, to preach by merely quoting strings of connected texts. The resultant “theology” would not even be truly Biblical, for, as we have already insisted, the unifying factor in the biblical texts is to be formed not in a tendency to crystallize into a logical doctrinal system, but in their varying witness to the objective reality of the one Revelation of God.

Biblical theology is narrower in scope than dogmatic theology, and is more strictly limited to the academic sphere. The dogmatic theologian, like his biblical counterpart, will also seek to understand the meaning of the Revelation witnessed to in Holy Scripture. But his primary purpose, in doing so, will be to relate it to the changing theological debate in which the Church is involved in the present day. While he has to do justice to the original content and meaning which the Bible had for the men of its own day, he must be even more acutely conscious of the modern “problem of communication”, of the situation facing the Church in the world of our time, of the need for a theology which will serve the contemporary preacher. He must be acutely conscious, too, of the specific ethical questions that men are asking. While he must keep in continuity with past theological tradition, he must use the thought forms and expressions current in his time, as far as these provide suitable clothing for the Biblical message.

There is thus a very great difference between these two species of theologian. The Biblical theologian should always serve the dogmatician as an authoritative expert consultant where questions are raised with respect to the Bible. There is also truth in the suggestion of Schultz that the biblical theologian should supply the systematic theologian with the materials which the latter works.¹⁵ Of course his selection of the material he is going to present to dogmatic theology will be deeply affected by his own dogmatic outlook, as indeed the results of his own technical scholarship are also bound to be. He is bound at times to select and deliver challenging material as well as edifying material. And it may at times be his duty to select and deliver to his fellow theologian what can only prove to be high explosive.¹⁶

IV. *The Critical Task of Biblical Theology*

It has been pointed out that biblical theology has come into its own precisely at those times when it was critical of the dogmatic or traditional

14. Saul also was among the prophets — as were all the Lord's people!

15. *Old Testament Theology*, Vol. 1, p. 4, cf. R. C. Dentan, *Ibid.*, p. 55.

16. In which case the remark of the elder sister to the younger might be apposite: “No, Barbara, the Bible doesn't end in Second Timothy. It ends in Revolutions!”

theology of the Church. It is noteworthy that today our "radical" theologians in their apparent desire to destroy everything that savours of institutionalism, transcendence and religion, are appealing to what they believe to be good biblical theology in order to establish their position. Here is a typical statement by Paul Van Buren, who admits more frankly than others that there is really nothing new in the movement. "The Ritschlian thesis . . . asserts that the thought world of the Fathers is also far from that of the New Testament. The wide acceptance of this judgment, and of the assumption that we can more easily understand the thought world of the biblical writers than that of the Fathers has constituted the rise of modern "biblical theology." Whether biblical theology does in fact understand the thought world of the Bible better than did the Fathers is perhaps a judgment best left to history. In any case, biblical theology has given modern theology a fresh appreciation of the distinctive thought world of the Bible, and of the categories that were central for the biblical authors."¹⁷

The method followed here is quite valid, and the same method must now be further pressed to show how inadequate to the Biblical world of thought is the "new" theology that has emerged as a result. G. W. Bromiley in a recent article in *Christianity Today* makes a summary of the general criticism which would have to be applied.¹⁸ He points out that the relevance of Biblical truth is best seen today not by adapting it to modern ideas, but by letting it speak in constant criticism of modern speculations. "Thus the biblical doctrine of the living and life-giving God is the answer to the death-of-God mythology. The historicity of God's reconciling and revealing work confronts the activities of the demythologizers. The biblical doctrine of inspiration is the response to the relativizing of the biblical records."

More particularly we can go back to the "thought world of the Bible" in order to criticize the strange product "non-religious" Christianity, the brain child of those who have suddenly discovered the secularity of Jesus. Of course in the Gospels we have the man Jesus as a very full blooded, and essentially secular man. But who can deny that the very same man is also full blooded religious man in the same essential humanity? If these two aspects of humanity are united perfectly in the *one* new Man, the second Adam, then it would seem that we do not have the possibility of a true humanity that is not wholly secular at the same time as being religious, and vice versa. Biblical theology is bound to report that there is quite a large religious aspect even in biblical man. Of course his religion like all religion often becomes terribly corrupt and his "God" becomes a false god. But the strange thing about the Bible is that it does not despise even the human, as our non-religious theologians obviously do at this point. And when we are confronted by the grace of Christ we find that all our truly *natural* human activity — even our religion! — is now meant to be rescued from its perversity, washed in His blood, and devoted to His glory.

A further critical service that biblical theology can render to dogmatics today is to save it from immersing itself too completely in the culture of the age we are living in, and from thus losing its balance, edge and distinctiveness.

A number of theologians today have become obviously excited by the revelatory significance of our present culture. The apocalyptic note is quite

17. *The Secular Meaning of the Gospel*, p. 45.

18. April 18, 1967, Vol. XI, No. 15, p. 16.

often struck in addresses about the importance of the age we live in as a factor in determining our theology. And we are summoned not to flee from its vanity, but to behold, now as never before, the dawn of human maturity, the birth of the "new man" waiting there outside for our astonished recognition. Modern culture is now, we are told, a culture dominated by the Holy Ghost who can now speak through it with unstifled voice. Everything has suddenly come of age — and it is to be a secular age. No professor can possibly write a relevant inaugural address without launching out in some way on this theme.

We certainly must be prepared to accept radical change in many aspects of our life, in Church and society — and there is need of radical change. But personally I find it difficult to work up this apocalyptic enthusiasm about the age we live in. Things are moving fast. But not that fast! I believe that in the past twenty years there has been a good and healthy movement towards maturity. But I think that at the time of the Renaissance they were moving even quicker, and the same could be said of other succeeding periods. Indeed, one hears too many echoes of the nineteenth century when one listens to our radical theologians describing their visions of what is taking place around us. I think, moreover, that Calvin, for example, was just as conscious of the goodness of the secular, and its right to achieve an entirely secular expression of itself before God, as any thinker is today.

I am afraid of our developing today what I think C. S. Lewis would have called a "village mentality" with respect to history — the mentality of the adolescent who imagines that his own village, which is the only one he knows, is the hub of the universe. "Our own age," he says, "with all its accepted ideas, stands to the vast extent of historical time, very much as one village stands to the whole world."¹⁹

The Christian will never despise culture. He will rejoice in every sign he can find that the light of Jesus Christ has shined into the world around him, and he will acknowledge that this light can be reflected in such pursuits as art, drama, literature and philosophy. No one can deny that there are individuals and movements within culture today, speaking with great insight and clarity. We must be prepared to listen. The Bible does not teach us to despise what is good. Yet the Bible will not allow theology to settle down on too friendly a basis with the culture of any age. Its word is often strange and challenging to all culture — and even alien! Biblical theology will certainly never allow the Church to settle down in the naive belief that somehow in the 1960's there has appeared a culture that is somehow more sympathetic to the Word of God than that of any previous age.

We need this biblical criticism and corrective. It seems to me that the preliminary effect of the dose of cultural theology which we are having today is to bring about an unnecessary measure of confusion especially into our ethical thinking. Culture speaks with many voices, sometimes noble,

19. *Mediaeval and Renaissance Literature*, p. 138 Cf. a recent comment from a Roman Catholic Seminary: "Today's student has a kind of anti-historical bias. He uses the very idea of history as an excuse for not exploring it, for not bothering to find out what earlier thinkers might have to say about the very problems with which he is concerned. He is so impressed with his own uniqueness — and at the same time so unsure of his identity — that he cannot imagine how some philosopher, long since dead, might have anything relevant to say to him." R. C. Johann, S. J. in *Seminary Education in a Time of Change*, p. 468.

sometimes sweet, sometimes challenging, sometimes seductive. Moreover in its vision and analysis of the problems of our day, culture can be profound, but it is nearly always gloomy. The problems of our age are deeply felt, yet there is a lack of hope and direction as to their solution. But there is a basic unity in the Bible, and it knows the direction in which mankind is going and has to be made to go. Even in the confusing sphere of ethics, if it does not speak of "absolute laws", it does nevertheless speak of "an everlasting covenant ordered in all things and sure;" if it does not always praise moral and religious traditions unreservedly, it does praise the ethical and practical wisdom of untold past ages the fruits of which it invites us to enjoy, so that we might be spared from reliving experiences that have always brought men bitterness. Nor is there any place in biblical thinking, for gloom or one-sided despair. Neither philosophical presuppositions, nor linguistic problems had yet prevented them from seeing "the Lord, high and lifted up" with all the dynamic for political and social action that such a vision gave them. Moreover their ability to think with a transcendent dimension gave them a sense of "social justice" as an ideal for their society, and this was much more effective than the "personal relatedness" and "identification of one with another" which seems to be the best that our present theology can offer as definitions of the task of the Christian man in relation to the needy around him.

Biblical theology may also have a timely and critical word on the controversy about the mission of the Church in the present world. Is the Church wholly "spiritual" in its nature and mission? Or is its primary concern how to be "social?" For many years till now, there has always been an accepted place within the Church for a distinct activity which has attracted to itself the name of "evangelism" — i.e. the approach to man as an individual seen as having a *primary* need for the salvation of his soul through receiving an offered forgiveness of sin. Today it is asserted that to have too distinct a place for this kind of thing within the Church is to caricature and misrepresent its mission. The attempt is now being made to attach the name of "evangelism" to the whole activity of the Church. This has led to a good deal of confusion as to what exactly evangelism really is. Biblical theology has therefore to re-examine the question whether man's soul is so distinct an aspect of his total life as to justify the distinct activity that has hitherto been called evangelism.

The biblical view of human need is more complex than is sometimes imagined. If we take seriously the biblical doctrine of the resurrection of the body, and of the inseparable relation of soul to body, then of course we will demand a Church program that witnesses to Christ's care for man in his total need and we will support as far as we can, action in every sphere of life for the relief of human suffering and the banishment of injustice and unhumanity. But in the meeting of total human need in Christ there seems to be at least a temporal priority given to those aspects of man's need summed up under such words as sin, guilt and forgiveness. And there is a clear distinction in the New Testament between justification and redemption as two distinct actions of the One Christ in meeting man's need. This means that a strong case could be made for a distinct place within the Church's practice for a form of evangelism according to the older pattern. At any rate, even in this controversy, biblical theology has its part to play.

V. *Biblical Theology and Historical Theology*

A fruitful interaction can take place between biblical theology and historical theology, especially as the latter affects, and is affected by, dogmatics. It has already been pointed out that biblical theology has always had part in rescuing dogmatics from domination to theological tradition. Since the middle of last century the rise of biblical theology has meant a radical criticism of traditional ontological Christology, and for the Reformed Church there has been a reversal of Calvin's judgment that the *homoousion*, while not a biblical term, was nevertheless a biblical conception. The tendency now is to make Christology almost entirely "functional." I believe that the recent rejection of all "transcendence" has gone far too far. Here the task of biblical theology will be a readiness always to re-examine the evidence, and to bring to the fore again those aspects of the biblical witness that show justification for the Church's tradition.

Many of the important doctrines of the Church have been the subject of controversy throughout the centuries. This is especially true, for example, of the doctrines of Baptism and the Lord's Supper. No one orthodox view has been confessed on these matters by the Church as a whole. Each side in the various controversies has appealed to the teaching of Holy Scripture. There is no doubt that the rise of biblical theology as an independent discipline, and its recent development, has cast a great deal of fresh light on the meanings of the biblical texts that were held to decide the issue in these controversies. We can now go through the history of these doctrines again, able to make fresh judgments as to where the truth lay. It is one of the fruitful tasks of the professor of biblical theology in a seminary such as this, to help the student to make such judgments, and to come to a new appreciation of the richness of the biblical doctrines themselves. Such a study is a realistic first step towards our becoming oecumenical in the fullest sense of the word.

VI. *Is a Genuine Biblical Theology Possible?*

It is often insisted today that the reflective activity involved in all theology makes it a questionable pursuit. It is said to involve the theologian in withdrawal from the immediate practical response in which the Word of God should involve him, and to falsify the living and dynamic truth by making it dogmatic and speculative. The very term "biblical theology" is held to imply evasion and distortion of the meaning and purpose of the Bible. Even Wordsworth could be quoted against us:

"Sweet is the love which Nature brings
Our meddling intellect
Mis-shapes the beauteous form of things:
We murder to dissect."

Gerhard Ebeling is one of the latest to take up the reproach, with a nasty hit at the validity of my whole subject. "Theology," he says, "arises from the meeting of the biblical testimony to revelation, and Greek thinking."²⁰ Are we not involved then, in a perverse response to the Bible through the very subject we are called on to profess? If we had no answer to this kind of accusation we would be forced to conclude that theology is merely the

20. *The Word and Faith*, p. 93, cf. John McMurray, *The Structure of Religious Experience*, pp. 12, 88; also W. Sanday, *Christologies, Ancient and Modern*, p. 2.

beginning of the process which produces the God who has ultimately to be pronounced "dead."

In closing this lecture, therefore, I would like to indicate how I would justify the subject I have been called to teach. There is a vast difference between the thinking that is a living response to revelation²¹ and the desire to speculate fully, which characterizes the mind of man before it is mastered by the Word of God. There is certainly no decisive attempt on the part of the biblical writers or thinkers to launch out into any kind of abstract speculation. Man in the Bible is primarily concerned with obedience and action in response to the dynamic Word which has confronted him. But in the Bible the dynamic Word has shape and rationality.²² It addresses itself to the mind as well as to the heart and the will. Indeed, it approaches the whole man in such a way that the mind is, in this very approach, given priority over the emotions and the will. Therefore obedience to revelation in the Bible calls for a response of knowing and thinking, even for a response of clarification, as well as for a response in the heart's devotion, and in the practical obedience of the body. After all, we surely find the truest response to God in that which was offered for us by the humanity of Jesus Christ, who undoubtedly Himself thought theologically, and stressed the need to love God with the mind as well as with the heart. Theology therefore begins within the Bible as a valid part of the Biblical world.

The call within the Bible is for action. But thinking is a most important part of this action. Man in the Bible is challenged to put thinking at the center of his *whole* activity and existence in whatever demands life may be making upon him. It is to be part of the driving force of his total response both to revelation and to all life. Calvin was not unbiblical when he gave man's mind a priority over his other faculties. This was because he saw that the true order of man's original constitution²³ was being restored to him in the response that he was being now enabled to make to God's revelation of Himself in the Word. Since he believed that in this response man's *knowledge* led his feelings and his will, he argued that human knowing must always have such priority over the other aspects of human response.²⁴ It is important to emphasize this point in a world where so many poor individuals have got themselves into the state of imagining that thought is somehow always determined and produced by feeling, or is even a kind of by-product of the sub-conscious.²⁵

It seems to me that the response that the Apostle Paul, for example, made to the Cross of Jesus Christ had this element of thinking as a primary and constraining factor. "For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sakes died and was raised."²⁶ Theology is obviously here in

21. Though it may have occasional metaphysical overtones, e.g. in the doctrine of the *Homoousion*?

22. This does not, of course imply that the Word consists of "propositional truths."

23. i.e. the "order of nature."

24. Heinrich Ott recently points out that even for Heidegger theology can be interpreted as a process of *thinking* from the heart of experience. Cf. *Theology and Preaching*, p. 22n.

25. Even theological students give way to the habit of believing that only emotional disturbance can lie behind strongly held convictions!

26. II Cor. 5:14-15.

control of action, but there is no kind of separation between thinking and obedience. And in all this Paul is certainly not being unfaithful to his Hebrew ancestry.

I believe therefore that *theology* can be biblical in the fullest sense of that word. It is, however, at the same time a relief to know that in most quarters today the word *biblical* is still a good word, and I can find no better quotation with which to close this lecture than one from John Milton: "Let them chant while they will of prerogatives, we shall tell them of Scripture; of custom, we of Scripture, of Acts and statutes, still of Scripture, till the quick and piercing word enter the dividing of their souls, and the mighty weakness of the Gospel throw down the weak mightiness of man's reasoning. Wherefore should we not urge only the Gospel, and hold it ever before their faces till it dazzle and pierce their misty eyeballs, maintaining it the honor of its absolute sufficiency and supremacy inviolable?"²⁷

CHRISTIANITY AND LITERATURE

Stuart Barton Babbage

Miss Antonia White, author of *Frost in May* and other novels, discussing the role of art, asks the question: "Where, if anywhere, does it fit into the Christian life? Is it to be included among those symbolic talents which we are forbidden to bury in a napkin? Or does it come under the head of that scandalizing right eye that must be plucked out if we are to enter into salvation?" She continues: "The Old Testament, it is true, contains the most minute instructions to those engaged in the plastic arts as to what they are to produce for the adornment of the temple, and thereby at least implies divine approval of art as a human occupation. But the New Testament seems to ignore the artist so completely that it does not even suggest whether his activity is legitimate or illegitimate."¹

The question which we must ask is this: "Is art an enemy, or an ally, of faith? Is there, in particular, a place for literature in the life of the Christian man?"

The nature of the debate may be illustrated by reference to Jerome. In a lengthy letter to the youthful Eustochium, to whom he was commending the ascetic life, Jerome explains how he arrived at the conclusion that the reading of secular literature is a seduction and a snare. "What communion hath light with darkness?" he asks. "What concord hath Christ with Belial? What has Horace to do with the Psalter? Virgil with the Gospels and Cicero with Paul?" It is true, he concedes, that to the pure all things are pure, and nothing is to be refused if it be received with thanksgiving, nevertheless we ought not, he insists, to drink the cup of Christ and the cup of devils at the same time.

27. Quoted H. J. C. Grierson, *Impressions of English Literature, The English Bible*, p. 42.

1. *The Arts, Artists and Thinkers*, edited to John M. Todd. (Longmans, Green, New York, 1958), p. 110.

Jerome then recounts how he came to this point of view. "Many years ago," he relates,

for the sake of the kingdom of heaven I cut myself off from home, parents, sister, relations, and, what was harder, from the dainty food to which I had been used. But even when I was on my way to Jerusalem to fight the good fight there, I could not bring myself to forego the library which with great care and labour I had got together at Rome. And so, miserable man that I was, I would fast, only to read Cicero afterwards. I would spend long nights in vigil, I would shed bitter tears called from my inmost heart by the remembrance of my past sins; and then I would take up Plautus again. Whenever I returned to my right senses and began to read the prophets, their language seemed harsh and barbarous. With my blind eyes I could not see the light: but I attributed the fault not to my eyes but to the sun. While the old serpent was thus mocking me, about the middle of Lent a fever attacked my weakened body and spread through my inmost veins. It may sound incredible, but the ravages it wrought on my unhappy frame were so persistent that at last my bones scarcely held together.

Meantime preparations were made for my funeral: my whole body grew gradually cold, and life's vital warmth only lingered faintly in my poor throbbing breast. Suddenly I was caught up in the spirit and dragged before the Judge's judgment seat: and here the light was so dazzling, and the brightness shining from those who stood around so radiant, that I flung myself upon the ground and did not dare to look up. I was asked to state my condition and replied that I was a Christian. But He who presided said: 'Thou liest; thou art a Ciceronian, not a Christian. For where thy treasure is there will thy heart be also.' Straightway I became dumb, and amid the strokes of the whip — for He had ordered me to be scourged — I was even more bitterly tortured by the fire of conscience, considering with myself the verse: 'In the grave who shall give thee thanks?' Yet for all that I began to cry out and to bewail myself, saying: 'Have mercy upon me, O Lord, have mercy upon me': and even amid the noise of the lash my voice made itself heard. At last the bystanders fell at the knees of Him who presided, and prayed Him to pardon my youth and give me an opportunity to repent of my error, on the understanding that the extreme of torture should be inflicted on me if ever I read again the works of Gentile authors. In the stress of that dread hour I should have been willing to make even larger promises, and taking oath I called upon His name: 'O Lord, if ever again I possess worldly books or read them, I have denied thee.'

After swearing this oath I was dismissed, and returned to the upper world. There to the surprise of all I opened my eyes again, and they were so drenched with tears, that my distress convinced even the incredulous. That this experience was no sleep nor idle dream, such as often mocks us, I call to witness the judgment seat before which I fell and the terrible verdict which I feared. May it never be my lot again to come before such a court as that! I profess that my shoulders were black and blue, and that I felt the bruises long after I awoke from my sleep. And I acknowledge that henceforth

I read the books of God with a greater zeal than I had ever given before to the books of men.²

It was as a consequence of this alarming experience that Jerome practiced the most scrupulous self-denial. Nevertheless, there were times when, despite his panic promise, he found himself surreptitiously studying his beloved Cicero and Plautus. His friends openly accused him of inconsistency of purpose. He was, Magnus implied, defiling "the whiteness of the church with the foulness of heathenism." Jerome indignantly repudiated the charge. He was simply following the example of Paul, he alleges, "that leader of the Christian army, that unvanquished pleader for the cause of Christ," who did not hesitate to turn "a chance inscription into a proof of the faith." "He had learned from the true David," Jerome explains, "to wrench the sword of the enemy out of his hand and with his own blade to cut off the head of the arrogant Goliath. He had read in Deuteronomy the command given by the voice of the Lord that when a captive woman had her head shaved, her eyebrows and all her hair cut off, and her nails pared, she might then be taken to wife."³

Is it surprising, [Jerome asks,] that I too, admiring the fairness of her form and the grace of her eloquence, desire to make that secular wisdom which is my captive and my handmaid, a matron of the true Israel? Or that shaving off and cutting away all in her that is dead whether this be idolatry, pleasure, error, or lust, I take her to myself clean and pure and beget by her servants for the Lord of the Sabaoth? My efforts promote the advantage of Christ's family, my so-called defilement with an alien increases the number of my fellow-servants.⁴

In a further letter to Pammachius, Jerome justifies the use of pagan learning by reference to the same convenient analogy:

If you love a captive woman, that is, worldly wisdom, and if no beauty but hers attracts you, make her bald and cut off her alluring hair, that is to say, the graces of style, and pare away her dead nails. Wash her with the nitre of which the prophet speaks, and then take your ease with her and say "Her left hand is under my head, and her right hand embraces me." Then shall the captive bring to you many children; from a Moabitess she shall become an Israelitish woman.⁵

Jerome's friends, however, were skeptical and suspicious. Jerome, Rufinus accuses, by his flirtatious activity, is being unfaithful to his promise made to God. Jerome indignantly repudiated the charge. The promise was made in a dream, he reminds Rufinus, and dreams are notoriously unreliable. In any case, Jerome meanly observes, Rufinus has probably not kept absolutely all *his* vows.⁶

Jerome's final position, then, was defensively affirmative. "If you read all the books of the philosophers, you cannot," he suggests, "help finding in them some part of the vessels of God."⁷

2. Letters XXII, 30.

3. 21:10-13.

4. Letter LXX, 2.

5. Letter LXVI, 8.

6. *Jerome's Apology in Answer to Rufinus*, B I, c. 30.

7. *Commentary on Daniel*.

The Reformers shared this view. Luther, in his manly, down-to-earth fashion, states:

I am persuaded that without knowledge of literature pure theology cannot at all endure, just as heretofore, when letters have declined and lain prostrate, theology, too, has wretchedly fallen and lain prostrate; nay, I see that there has never been a great revelation of the Word of God unless He has first prepared the way by the rise and prosperity of languages and letters, as though they were John the Baptists . . . Certainly it is my desire that there shall be as many poets and rhetoricians as possible, because I see that by these studies, as by no other means, people are wonderfully fitted for the grasping of sacred truth and for handling it skillfully and happily . . . Therefore I beg of you that at my request (if that has any weight) you will urge your young people to be diligent in the study of poetry and rhetoric.⁸

The languages of antiquity, Luther points out, are "the scabbard in which the Word of God is sheathed."⁹ But apart from this utilitarian consideration, literature enables a Christian man to share vicariously in a wealth of human experience. Roger Ascham says that "learning teacheth more in one year than experience in twenty, and learning teacheth safely, where experience maketh more miserable than wise."¹⁰ Luther shared this conviction that it is only fools who find it necessary to learn from experience. One learns, he suggests, from literary works, as from laboratories of human experience; and, moreover, one learns without the hazards of personal experience.

Calvin also recognizes the utility of secular literature:

Whenever, therefore, we meet with heathen writers, let us learn from the light of truth which is admirably displayed in their works, that the human mind, fallen as it is, and corrupted from its integrity, is yet invested and adorned by God with excellent talents. If we believe that the spirit of God is the only fountain of truth, we shall neither reject nor despise the truth itself wherever it shall appear, unless we wish to insult the spirit of God.¹¹

There are others, however, who have come to a very different conclusion, arguing that there is an irreconcilable opposition between Christ and culture. They echo the words of the prophet Zechariah: "Thy sons, O Zion, against thy sons, O Greece" (13:9).

Tertullian, to cite the most famous example, scornfully rejects the very suggestion of accommodation.

What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no

8. Letter to Eoban Hess, March 29, 1523. *Luther's Correspondence*, translated and edited, Preserved Smith and Charles M. Jacobs (United Lutheran Publication House, 1918), vol. ii, pp. 176-77.

9. Quoted, *Luther on Education*, edited by F. V. H. Painter (Concordia Publishing House, 1928), p. 186.

10. *The Scholemaster*, edited by J. E. Mayor and Hartley Coleridge (London, 1934), p. 113.

11. *Institutes of the Christian Religion*, II, ii, xv.

curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief. For this is our palmary faith, that there is nothing which we ought to believe besides.¹²

Again:

Where is there any likeness between the Christian and the philosopher? between the disciple of Greece and of heaven? between the man whose object is fame, and whose object is life? between the talker and the doer? between the man who builds up and the man who pulls down? between the friend and the foe of error? between one who corrupts the truth, and one who restores and teaches it? between its thief and its custodier?¹³

This point of view, however, still has its doughty defenders today. James Denney, in a collection of sermons entitled *The Way Everlasting*, trenchantly attacks the indiscriminate reading of secular literature not only as inimical to morals but as perilous to faith. Under the specious plea of liberty, he vehemently accuses, we read books of fiction to our own damnation. Of course we rationalize our behavior, he explains, by saying that we ought to be concerned with all the experiences of life, and that the most attractive way to look at these experiences is in literature. We argue, he continues, that this is the mirror in which life is reflected, and that it cannot be wrong to gaze into it. We claim that literature is the mark of a large and liberal intelligence; that what we need to cultivate is breadth, appreciation and geniality, and that what we need to avoid is a censorious and puritanic temper. The world that is good enough for God, we insinuate, should be good enough for us, and we should not be too good to take it as it is.

It is by pleas like these, or in a mood like this, that men and women who have drunk the cup of the Lord allow themselves to drink the cup of devils. They deliberately breathe a poisoned spiritual air as if it could do them no harm. But it does do harm. I do not believe there is anything in which people are so ready to take liberties which does so much harm. There are bad books in the world, just as there are bad men, and a Christian cannot afford to take either the one or the other into his bosom. There are books, and books of genius too, which should not be read, because they should never have been written. The first imagination and conception of them was sin, and the sin is revived when they are conceived again in the mind even of a Christian reader. It is revived with all the deadly power that belongs to sin. We cannot give our minds over to it with impunity. It confuses, it stains, it debilitates, it kills. It is the cup of devils, and we cannot drink it and drink the cup of the Lord.

There is a strange persistence in the idea that all things are lawful in this region, and that it is in some way a sign of moral weakness to put a limit to one's liberty. And this makes it the more dangerous. Christ, it was said by some one writing on Pascal, has two great enemies, the god Priapus and the god Pan. You can get to the end of it with the first, the author of this observation thought, but never

12. *On Prescription Against Heretics*, c. 7.

13. *Apology*, c. 46.

with the second. You can vanquish sensuality in its gross forms, but can never quite get over the idea that the world is one, and that it can do you no harm to regard everything that is in it, especially when it is presented to you in the form of literature, with indulgent toleration. I say again, it is not true. Such indulgent toleration is the cup of devils, and it can never be compatible with the cup of the Lord. The Lord died for the difference between right and wrong, to which this mental temper would render us indifferent; and we drink of His cup that we may be conformed to His death. No charm of art or genius should prevail with us to breathe an air which is fatal to the soul's health; rather must we say of such charms, as the law of God said to Israel of the idols of the Canaanites, 'Thou shalt not desire *the silver nor the gold that is on them*'.¹⁴

What is required, Denney insists, is a radical separation from the things of the world. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matthew 18:8-9). This, he emphatically repeats, is the philosophy of puritanism.¹⁵

Traditionally, there have been, then, in relation to literature, two schools of thought: on the one hand, those who boldly claim: "Lo, these are the outskirts of his ways" (Job 26:14); and, on the other hand, those who reply: "Ye cannot drink the cup of the Lord, and the cup of devils" (I Corinthians 10:21).

Before proceeding further, it may be helpful to define our concept of literature. What is the function of literature? Luther refers feelingly to the way in which literature enriches the mind of man and enlarges his heart. C. S. Lewis says the same thing. "This, so far as I can see, is the specific value of literature . . . it admits us to experiences other than our own. We seek an enlargement of our being. We want to be more than ourselves . . . We want to see with other eyes, to imagine with other imaginations, to feel with other hearts, as well as with our own . . . We demand windows. Literature . . . is a series of windows, even of doors." Through literature we gain an enlargement of vision and "an enormous extension of our being." "The man who is contented to be only himself," Lewis charges, "is in prison."¹⁶

If we agree with the immortal Milton that "a good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life," we shall not despise the rich opportunities which are ours to enter into the minds of others. "Libraries," says Henry Zylstra,

14. (Hodder and Stoughton, London, 1911), pp. 237-8.

15. It is difficult not to feel that Denney was carried away by the homiletic demands of the occasion. His repudiation of literature was far from unqualified. On one occasion he shyly admitted to a friend that if Shakespeare's tragedies were lost, he could reproduce them from memory. He enjoyed lecturing on Benvenuto Cellini and Edward Gibbon. "They are," he frankly concedes, "more interesting than Fathers, Reformation theologians, or modern divines." Quoting Amiel, he comments: "It is a real want in a man when his mind is always at church." John Randolph Taylor, *God Loves Like That!* (S. C. M. Press, London, 1962), pp. 40-1.

16. *An Experiment in Criticism* (Cambridge University Press, 1961), pp. 136-7.

"keep the dead from dying"; through literature we commune with the great of all ages. Through literature we share the accumulated wisdom of the past.¹⁷

The function of drama, Shakespeare suggests, is to catch the conscience; to hold, as 'twere, the mirror up to nature.¹⁸ "You use a glass mirror to see your face," Bernard Shaw explains, "you use works of art to see your soul."¹⁹ A poet, Wordsworth says, is "a man speaking to men, endowed with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature, and a more comprehensive soul than are supposed to be common among mankind."²⁰ T. S. Eliot calls him "the catalyst whose presence transmutes the passions of men into verbal experience."²¹ Commenting on Milton's dictum that "no man apprehends what vice is as well as he who is truly virtuous; no man knows hell like him who converses most in heaven," E. M. W. Tillyard says: "The great poet is one who has inhabited heavens and hells unbearable by the ordinary man, who has survived his residence, and who, in telling us of his experiences, can by his example help the ordinary man to make a better job of dealing with the smaller heavens and hells through which he must pass."²²

"An artist," according to the testimony of Tolstoy, "is an artist not because he sees things as he wishes to see them, but as they really are."²³ "The purpose of writing," Conrad repeats, "is, above all, to make you see."²⁴ Roland Mushat Frye adds this comment: "The clarification of life, a deeper understanding of the human situation, the charting of pathways between reality and the human soul, the treatment of the universally human in the simple language of humanity—these are characteristics of great literature. So understood, literature provides insights into the human situation which we ignore only to our peril and to the foreshortening of our understanding."²⁵

The creative writer has been called "the world's seismologist, the delicate recording instrument that first registers the shock of the distant earthquake."²⁶ C. Virgil Gheorghiu, in his novel *The Twentyfifth Hour*, uses another analogy. He speaks of the writer's role as analogous to that of the white rabbits that once were carried on submarines. The following dialogue takes place:

"Once," said Traian, "I made a cruise in a submarine. We spent a thousand hours under water. On board a submarine they have special instruments to indicate when the fresh air supply is running out. But in the early days there were no such instruments and the sailors took a hutch-full of white rabbits on board. When the atmosphere began to get poisonous the rabbits died. The sailors knew that,

17. *Testament of Vision* (William B. Eerdmans, Grand Rapids, 1961), p. 76.

18. *Hamlet*, III, ii, 24.

19. *Back to Methuselah, Selected Plays* (Dodd, Mead, 1949), vol. ii, p. 250.

20. Quoted, Boyd Litzinger, *Time's Revenges* (The University of Tennessee Press, Knoxville, 1964), p. 23.

21. *Selected Essays* (Harcourt, Brace and World, New York, 1932), p. 7.

22. *A Personal Heresy*, (Oxford University Press, 1965), p. 89.

23. *What is Art?*

24. Quoted, H. E. Luccock, *Contemporary American Literature and Religion* (Willett, Clark, New York, 1934), p. 59.

25. *Perspective on Man* (The Westminster Press, Philadelphia, 1961), pp. 58-9.

26. Martin Jarrett-Kerr, *Studies in Literature and Belief* (London, 1954), p. 177.

as soon as the white rabbits died, they had only five or six more hours to live. It was then that the captain had to make the supreme decision: either he made a desperate effort to surface or he stayed under water and died with his entire crew. Rather than watch each other die they generally shot each other.

"On my submarine, instead of white rabbits, they had mechanical instruments. The captain noticed that I detected the slightest diminution in the oxygen content of the air. He made fun of my keen sense but in the end the sailors stopped watching the instruments. They watched me instead. And I would tell them, with an accuracy which the instruments invariably confirmed, whether or not there was sufficient fresh air.

"We have that gift — the white rabbits and I: we can feel six hours earlier than other human beings when the atmosphere ceases to be fit to sustain life. For some time now I have had the same sensation as I used to have in the submarine; I feel that atmosphere has become suffocating."

"What atmosphere?"

"The atmosphere in which contemporary society lives. Man cannot endure it much longer. Bureaucracy, the army, the government, central and local administration, everything is conspiring to suffocate man. Contemporary society is suitable for none but machines and mechanical slaves. It was created for their benefit. But for human beings it is asphyxiating. As yet, they are unconscious of it. They believe that they are living normally as they ever did before. They are like those sailors in the submarine who go on working in the poisonous atmosphere for another six hours. But I know we are nearing the end."²⁷

The creative writer is therefore one who possesses the gift of heightened sensitivity which enables him to register and record the sickness that afflicts society. Henry Murray says:

the writer is the super-sensitive, the super-perceptive and the super-expressive one, the first to feel the strain, the wrong, the lie, the nastiness and the dearth, the first to weep, to warn, to rebuke, to rebel, or to egress, and, also, the first to perceive the new promise, the hope, the sharable vision, incarnate in a single act or word, or in a life. What a profound poet feels and perceives today, Everyman will feel and perceive tomorrow or several generations hence.²⁸

The literature of Russia in the nineteenth century, for example, seems to mirror, in an uncanny manner, the coming of the apocalypse. George Steiner points out that from Golgol's *Dead Souls* to Tolstoy's *Resurrection* "Russian literature is full of presentiments and predictions, it is constantly troubled by the expectation of approaching catastrophe . . . The great Russian writers . . . felt that Russia was on the edge of an abyss into which it would hurl itself . . . they perceived the gathering storm and prophesied."²⁹

Of contemporary writers one can say: they have looked into the abyss;

27. Translated by Rita Eldon (London, 1950), pp. 111-2.

28. Quoted W. B. J. Martin, *Five Minutes To Twelve* (London, 1957), p. 33.

29. *Tolstoy or Dostoevsky* (Alfred A. Knopf, New York, 1959), pp. 41-2.

they have seen the horror; they have explored the Waste Land. Amos Wilder comments:

One can well say that the deeper moral and spiritual issues of man today are often more powerfully canvassed by writers than by theologians themselves. Without ceasing to be artists, such writers are often also lay prophets, uncanonical witnesses, who in the default of the official church are constrained to explore the enigmas of life and conduct as best they can.

He says that, by contrast, much theological writing is "thin, repetitive and abstract"; it does not compare with the brilliant psychological insight, the moral power of a Joyce or a Gide. In secular literature, by contrast, there is "an immediate sensitive wrestling with modern circumstances," and, consequently, a note of "unique authenticity."³⁰

It is precisely this note of "unique authenticity" that is so conspicuously missing in popular "religious" literature. Henry Zylstra describes this literature as evasive and escapist, as "untrue, unreal and synthetic," as "canned opiate or tonic" for "frightened or bored people," as "fugitive ephemeral, and here-today-gone-tomorrow entertainment."

Its religiousness floats like a film on the surface of life. It never goes down into the root reaches of the moral experience. Accordingly, what the trade calls "religious fiction" is little more than religious gold plating laid over the rotten tooth of reality. It is the chrome facade hiding but not altering the old frame structure of the secular building behind it. It is not itself positive.

Too often, he concludes, it "represents an unhappy wedding of religiousness and secularism by the bond of sentimentality."³¹

If we want an example we think of the religious fiction of Lloyd Douglas. Without exception his books are psychologically shallow, morally evasive, and mawkishly sentimental. W. B. J. Martin refers to an occasion when certain members of his congregation, having read *The Robe* and *The Big Fisherman*, in the exuberant flush of this unusual achievement, sought his opinion.

If I say frankly that I consider them dull and uninspired, written in clichés and journalese, and deficient in penetrating religious judgment, it sounds as though I am discouraging their newly-awakened interest in "good" books. If I go further, and say that I find more real religion in writers like William Faulkner and Joyce Carey, or John Steinbeck and Graham Greene, they are apt to be scandalized, for these are not good books about good people. There is little here that bears the obvious label "religious." There is much both in the language and the situations that offends the conventional churchgoer. How can I explain that a "religious" book is not a book that reconstructs a New Testament incident, necessarily, or that depicts the ultimate triumph of the right, or that avoids the presentation of unpleasant people. A "religious" book is the result of a religious attitude to life, it is the product of deep compassion, of a fundamental seriousness about the reality of good and evil, about the depth

30. *Theology and Modern Literature* (Harvard University Press, 1958), p. 25.

31. *Testament of Vision* (William B. Eerdmans, Grand Rapids, 1961), p. 76.

and power of evil. It is a book that takes seriously the human predicament, that does not gloss over what is ugly and malign and misshapen. It is informed and suffused with a great pity for man in his plight; it sees man, not men; the individual in his solitariness, not types or stock characters. It may not use religious terminology or quote the words of Jesus, but it stands where He stood, for all that is living, spontaneous and free, against all that is dead, mechanical and necessitated. A religious book, no matter how sordid its characters or how foul its language, is a prayer of wrath and a plea for pity.³²

What, then, is the function of literature? It is to show us the truth about ourselves. And it is just the truth which we so often fear. What we fear, says Nietzsche pointedly, is the troubles with which any unconditional honesty and nudity would burden us. Artists, Nietzsche insists, must be honest and not evasive, open and not furtive. They must scorn "this slovenly life in borrowed manners and loosely fitting opinions"; they must "unveil the secret, everybody's bad conscience, the principle that every human being is a unique wonder"; they must "dare to show us the human being as he is, down to the last muscle, himself and himself alone."³³ E. M. Forster makes the same point: it is the duty of the novelist to make the secret life of man visible.³⁴

There are, of course, timid souls who do not wish to know the embarrassing truth. Like Blanche, in Tennessee Williams' play, *A Streetcar Named Desire*, they prefer to live in a dream world of illusion. They do not want to be troubled and disturbed; they want to stay in the safe shelter of their cocoon. Like the Chaplain, in Bernard Shaw's *St. Joan*, the truth, when it is revealed, is too painful to be borne. The Chaplain was one of those who had insisted that the Maid must be burned. He went out to gloat over his triumph. But the reality was too horrible to be endured. In the light of the flames he saw, for the first time, his own awful culpability. He fled from the accursed scene, his heart aflame with guilt. To the Duke of Warwick he cries: "My Lord, my Lord: For Christ's sake pray for my wretched guilty soul . . . I meant no harm. I did not know what it would be like . . . If I had known, I would have torn her from their hands." Warwick, he accuses, does not know:

You don't know: you haven't seen: it is so easy to talk when you don't know. You madden yourself with words: you damn yourself because it feels grand to throw oil on the flaming hell of your temper.

The Chaplain, however, has seen and he knows the reality of his guilt:

When it is brought home to you, when you see the thing you have done; when it is blinding your eyes, stifling your nostrils, tearing your heart, then — then — (*falling on his knees*) O God, take away this sight from me! O Christ, deliver me from this fire that is consuming me! She cried to Thee in the midst of it: Jesus! Jesus! Jesus! She is in Thy bosom; and I am in hell for evermore.

32. *Five Minutes to Twelve* (London, 1957), p. 42.

33. *Schopenhauer's Education*. Quoted, Walter Kaufmann, *Existentialism From Dostoevsky to Sartre* (Meridian Books, New York, 1961), p. 101.

34. Quoted, Ernest J. Simmons, *Introduction to Russian Realism* (Indiana University Press, Bloomington, 1965), p. 7.

Like the Chaplain, the artist is one who understands the issues of life and death, of heaven and hell. Milton powerfully castigates those who, nervously and timidly, barricade themselves against life. It is, he insists, by engagement and encounter that we learn to overcome.

He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather: that which purifies us is trial, and trial is by what is contrary.³⁵

It is the special privilege of the writer, according to the testimony of William Faulkner (in his Acceptance Speech for the Nobel Prize for Literature), to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which has been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

We ought not, then, to underestimate the role of the artist in the life of man, for literature, rightly understood, represents that measure of truth which the creative artist has been permitted to experience and understand. Writing to Ernest Collings, D. H. Lawrence humbly confessed:

I often think one ought to be able to pray, before one works — and then leave it to the Lord. Isn't it hard, hard work to come to real grips with one's imagination — throw everything overboard. I always feel as if I stood naked for the fire of Almighty God to go through me — and it's rather an awful feeling. One has to be so terribly religious to be an artist.³⁶

D. H. Lawrence told Edward Garnett, "Primarily, I am a passionately religious man."³⁷ He wrote his novels, he said, from the depth of his religious experience. We may have reservations about the quality of his religious experience, but we may freely acknowledge that he wrote with a real dedication of heart and mind.

All great literature has on it the hallmark of authenticity, and it is to be valued precisely because it helps to clarify and illumine our human situation. Robert Frost reminds us that a good poem, like love, ends in a clarification of life; not necessarily, he adds, a great clarification, such as that provided by religion; nevertheless it provides a momentary stay against confusion.³⁸

J. H. Newman, in *The Idea of a University*, acutely suggests that "literature is to man in some sort what autobiography is to the individual; it is his Life and Remains." Moreover, he continues, the subject matter of literature is necessarily natural man — not redeemed man. The subject matter of literature, he argues,

35. *Areopagitica*.

36. *The Letters of D. H. Lawrence*, February 24, 1913.

37. *Ibid.*, p. 190.

38. *Complete Poems*, Preface, 1949.

is this sentient, intelligent, creative and operative being, quite independent of any extraordinary aid from Heaven, or any definite religious belief; and *as such*, as he is himself, does literature represent him; it is the Life and Remains of the *natural* man.³⁹

"All literatures," he repeats, "are one; they are the voices of the natural man . . . If literature is to be made a study of human nature, you cannot have a Christian literature. It is a contradiction in terms to attempt a sinless literature of sinful man."⁴⁰

The Christian man recognizes that it is neither the prerogative nor the function of literature to save. Its role is a more humble one but nevertheless an important one: to provide, in regard to the complex ambiguities of our human situation, illumination and insight; to explore, sensitively and imaginatively, what Pascal calls the misery and the greatness of man; to deepen our understanding of what it means, in a fallen and dehumanized world, to be a man.

39. (Longmans, Green, New York, 1957), p. 201.

40. *Scope and Nature of University Education*, Discourse 8.

REVIEW ARTICLES

The Works of John Knox, Edited by David Laing. Six volumes: AMS Press. \$165.00.

When the ter-centenary of the Scottish Reformation was being celebrated a few years ago, several new books on John Knox appeared. One was entitled "*Thundering Scot*." The phrase conjures up the usual picture we have in our minds of Knox—a man massive and awesome in his person; impetuous and terrifying in his gestures; shouting doom at the Roman anti-Christ in the pulpit, parliament and palace; filling Mary Queen of Scots with terror and despair. About the same time there appeared another book with the title, "*Plain Mr. Knox*," displaying on the cover a portrait of Knox as rather a benign and scholarly looking little man, with not a trace of shagginess even in his thin pointed beard—a Knox with such a twinkle in his eye that no woman could possibly have been afraid of him. Where the truth lies in-between these two pictures, we will now be better able to judge, thanks to the enterprise of the AMS Reprint Society who have re-issued the six volumes of the standard edition of Knox's works edited by David Laing, and long out of print.

Two of the volumes are devoted to Knox's vigorous and journalistic "History of the Reformation in Scotland." This "was intended for living witnesses, narrating what had taken place under their own eyes," and it certainly gives us many remarkable live shots of history as it really happened on the spot. For example, Knox in one place describes himself explaining to the Queen, who was in a fit of temper, that she must expect her preacher to take liberties in the pulpit which he would never take outside of it: "The Quene, in a vehement

fume, began to cry out, that never Prince was handled as she was. . . . The said Johne did patientlie abyde all the first fume, and att opportunitie answered, 'Trew it is, Madam, your Grace and I have been att diverse controversies, into the which I have never perceaved your Grace to be offended at me. Butt when it shall please God to deliver you from that bondage of darkness and errour in the which ye have been nurished, for the lack of the trew doctrine, your majestie will find the libertie of my tounge nothing offensive. Without the preaching place, Madam, I think few have occasion to be offendit at me; and thair Madam, I am nott maister of myself, but man (must) obey Him who commandis me to speik plane, and to flatter no flesche upon the face of the earth.'"

Incorporated in this History, we have the Scots Confession of 1560 which many find to be more satisfying than the later Westminster Confession. We also have Knox's first Book of Discipline which is looser in its structuring of the Church than the later book by Andrew Melville who was the real author of "Presbyterianism" in Scotland. We also have Knox's liturgy which will remind us that at the time of the Reformation they did not object too much to read prayers even in St. Giles, Edinburgh.

Going through the varied writings of Knox in these volumes, we come across his unfortunate, "First Blast of the Trumpet against the Monstrous Regiment of Women," his tract against government by women, for the writing of which Queen Elizabeth never forgave him. It is interesting to notice that this is one of the most scholarly of all Knox's works. It begins like a prophetic tirade, but it soon lapses into a series of quotations

from Tertullian, Augustine, Chrysostom, Basil and Ambrose — as if Knox wasn't too sure of his ground. After all, he was twice married, and lived a good deal with a mother-in-law.

The volumes are interesting as they illustrate the various pro's and con's which Presbyterians have to weigh if they want to decide whether the Reformed tradition takes kindly to Bishops. There was a letter from the Duke of Northumberland urging that Knox should be offered the Bishopric of Rochester. "He would not only be a whetstone, to quicken and sharp the Bishop of Canterbury, whereof he hath need, but also he would be a great confounder of the Anabaptists lately sprung up in Kent." Knox's refusal to become an Anglican Bishop was obviously not based on any strongly felt objections against episcopacy. Like Calvin, Knox in his earlier days, at any rate, was prepared to come and go on these matters. But there is a later letter from Beza to Knox, from Geneva in 1572, which shows how soon, after Calvin's death, opinion hardened: "But of this also, my Knox, which is now almost patent to our very eyes, I would remind yourself and other brethren, that as Bishops brought forth the Papacy, so will false Bishops (the relicts of Poperie) shall bring Epicurism into the world. Let those who devise the safety of the Church avoid this pestilence, and when in process of time you shall have subdued that plague in Scotland, do not, I pray you, ever admit it again, however it may flatter by the pretence of preserving unity."

The works are carefully edited. There is a useful account of Knox himself by the editor, who is always frank: "I do not profess any blind admiration of the Reformer. . . . There are passages in his works which I could wish he had not written." But he confesses himself won over. "Well may Scotland be proud of such a

man. . . . His character rises superior to detraction, and will ever stand forth worthy of admiration; stern and resolute in his purpose; undaunted in his opposition to all false doctrine and idolatry, and heroic in his incorruptible integrity, yet . . . he had a heart full of loving and tender affections, and he was not less remarkable for deep self-abasement and humility."

RONALD S. WALLACE

The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter, By C. Fitzsimons Allison: Seabury Press. 250 pp. \$9.00.

In a day which is marked by theological aridity and flippancy the appearance of a work of solid worth is a welcome phenomenon. We are indebted to Dr. Allison, who is associate professor of Ecclesiastical History at the School of Theology of the University of the South, Sewanee, Tennessee, for giving us such a work in this present volume. The thesis he sustains is that the later Caroline divines of the seventeenth century shifted away from the classical Anglican doctrine of justification by grace alone by introducing a moralistic and indeed legalistic emphasis, the deplorable effects of which, as a radical impoverishment of the full Gospel, are still felt today. The orthodoxy of men like Richard Hooker, Lancelot Andrewes, John Donne, and John Davenant was largely replaced by the heterodoxy, in this respect, of men like Jeremy Taylor, Henry Hammond, Herbert Thorndike, George Bull, and Richard Baxter. While the former stressed the initiative of divine grace, the sinfulness of unregenerate man as the source from which all individual sins flow, and righteousness manifested in good works as the fruit, and not in any sense the seed, of justifi-

fication, the latter showed a preoccupation with the initiative of human obedience to the law of God manifested in an earnest endeavor of holy living as something preliminary to the justification of the sinner. The influence of the moralistic school was exemplified in the popularity of the anonymous treatise entitled *The Whole Duty of Man* which for two centuries maintained its position as a best-selling guide to the devotional life.

The departure from the understanding of the gratuitous imputation of Christ's righteousness as the formal cause of justification led to much confusion and equivocation in the discussion of the doctrine of salvation, which is so central to the Christian faith. Indeed, there was a real approximation to the synergism of the Roman Catholic position. Thus, for example, John Owen accused Baxter of making works to be meritorious causes of justification and salvation in a sense similar to that propounded by the Papists. As with Rome, too, there appears to have been considerable confusion between justification and sanctification. Though rejecting any meritorious character of works performed prior to justification, the moralists insisted on the importance of holy living as a preparatory qualification for the sinner's acceptance with God and also as a necessity for continuance in a state of grace after justification. This view is denounced by Dr. Allison as having "rent the fabric of soteriology and split the elements of religion so radically that doctrine became almost irrelevant and ethics became so harsh as to be cruel."

There were able contemporary critics of this legalism at the time when it was propounded and its falsity has of course been exposed repeatedly between then and now; but, interestingly enough, it remained for Samuel Taylor Coleridge to recognize

and condemn the dangers inherent in Jeremy Talyor's soteriological system in more recent times.

If ever a book was calculated to drive men to despair [he wrote in his *Notes on English Divines*], it is Bishop Jeremy Taylor's on *Repentance*. It first opened my eyes to Arminianism, and that Calvinism is *practically* a far, far more soothing and consoling system.

Coleridge discerned not only that the necessary consequence of Taylor's scheme is a "conscience-worrying, casuistical monkish work-holiness," but also that "Socinianism is as inevitable a deduction from Taylor's scheme as Deism or Atheism is from Socinianism," or, as Dr. Allison expands this judgment:

Starting from assumptions that can be characterized only as Pelagian, soteriological thought, by an implacable logic, moved inexorably through an exemplarist atonement, to an adoptionist christology, to a Socinian deity, and finally from deism to atheism.

Professor Allison, however, points to a strange discrepancy between the public writings and the prayers of Jeremy Taylor. The former affirm his legalistic system in all its strictness, whereas, the latter, in a quite contradictory manner, display a complete dependence on the grace and mercy of God in Christ, in harmony with classical orthodoxy. With an insight that Dr. Allison describes as "remarkably prophetic" Davenant made this same observation of the legalists of his day, a generation before Taylor, when he wrote:

None of them speak of their own inherent righteousness before the Divine tribunal, but they fly full of fear to the mercy and acceptance of God

in Christ. But if they were willing to stand by their doctrine, they must either depend upon this formal clause [*sc.* their own inherent righteousness], or give up hope of salvation.

How is this development of a doctrine so obviously opposed to the teaching of the Book of Common Prayer and the Thirty-Nine Articles to be explained? Dr. Allison is undoubtedly right when he suggests that the unsettled times, typical of most periods of transition, with the attendant social upheaval and political uncertainty and particularly the increase of lawlessness and libertinism, gave rise to concern on the part of godly men who sought to apply an antidote by the application of moralistic teaching. But the end, however commendable, does not justify the means, especially when the means involves a disruption of the Gospel at its very heart.

Dr. Allison's book is a really important contribution to the understanding of the theology of seventeenth century England. His definition of the classical doctrine of justification and the conclusions he draws are admirable. Yet it must be said that his work suffers from a failure to place it in a deeper historical perspective. Classical Anglicanism did not start with Hooker. The great doctrine of justification by grace alone may be traced back from him through his own master, John Jewel, to the English Reformers of the first half of the sixteenth century, Tynedale, Latimer, Cranmer, and others. These were the men who shaped the classical Anglicanism of Prayer Book and Articles and on whose foundation Hooker built with such distinction. Moreover, if we go back to the early centuries of the Church we find there a concern similar to that of the Caroline divines over the prevailing

incompatibility of personal conduct with Christian profession, and the application of a similar illegitimate remedy—exhibited in particular in the denial that the blood of Christ avails for the forgiveness of sins committed after baptism and the distinction between mortal and venial sins, with the consequent legalistic doctrine of penance and purgatory from which the Gospel has experienced such crippling damage over the centuries. It could have been wished, too, that Dr. Allison had added a chapter in which the baneful effects of this moralism on the Church of our own day were investigated, especially as the classical doctrines of sin and justification are in danger of being supplanted by a false evangel of humanism, humanitarianism, and self-adequacy. Nevertheless his book is the raising of a noble standard for the truth. And he sounds a warning which must be heeded by the Church if the Gospel of God's grace in Christ is to be prevented from sinking without trace:

Morality [he says] is deprived of its roots, and is disastrously separated from orthodox Christian dogma. This was the origin and curse of the moralism which now is ascendant in the West. It exhorts a power of freedom that fallen man does not possess; it is a religion of control (called 'self-control') and not redemption, and it ends inevitably in despair rather than in hope. The moral imperatives exacted of men are predicated on a definition of sin as only wilful and deliberate, thereby implying that the problem of sin is essentially superficial, a misconception that culminates in a false hope of self-justification.

PHILIP E. HUGHES

Studies in Christian Existentialism, By John Macquarrie: The Westminster Press. 273 pp. \$6.00.

Another publisher, Charles Scribner's Sons, asked Dr. Macquarrie to be the author of its major attempt to present a systematic theology which could be (and hopefully would be!) widely used in college and university religion classes. Such a book would have to be able to communicate to the mood and thought patterns of this age group; this publisher was gambling that an existentialist theologian would best accomplish the task. This would present any theologian with a major opportunity.

Dr. Macquarrie had already demonstrated his competence as a thinker and a writer before he was asked to undertake the above-mentioned task. A native of Scotland, educated and then a professor of theology at Glasgow University, he was called in 1962 to the prestigious chair of Systematic Theology at Union Theological Seminary in New York. His first two books from Scotland presented significant and well received explanations, analyses and critiques of Bultmann's thought, whom Dr. Macquarrie basically follows but with some important differences; these books established his early reputation. An important history of *Twentieth Century Religious Thought* followed. Then in 1966 he presented his systematic attempt in *Principles of Christian Theology* (the book mentioned above published by Scribner's); here he seeks to work out theology within the existentialist framework he adopts.

If Dr. Macquarrie does become the teacher of a new generation of college-trained Christians (as Scribner's hopes and expects) then his importance is apparent. His influence will be great. It becomes imperative for all preachers and teachers to under-

stand what he is saying, whether or not he is agreed with.

One further estimate of Dr. Macquarrie's talent and role as a theologian must be made in order to see him and the specific book we are to review within the context of our day. He reminds us of Brunner of the past generation of "crisis theologians." For twenty years or more seminary students have been saying that Brunner was the most mediating and satisfying to them of the then current theologians. Brunner did not challenge them (and therefore upset them) like Barth or Bultmann or Tillich; instead he best said what they had come to believe and feel but could not yet express. Brunner was clarifying and integrating, more than he was germinal and stimulating. We suspect Dr. Macquarrie will be something like this for students in college, university and seminary, who read him today. This would be, of course, to fulfill and play a most strategic role.

We have, perhaps, taken too long to get to the specific book before us: *Studies in Christian Existentialism*. We hope, however, we may be in a position now to appreciate its value and enjoy its contents. This book is a collection of lectures and essays by Dr. Macquarrie over the last few years. Frequently such a collection has a lack of unity and design, presenting something of a hodgepodge to the reader. This volume, on the contrary, has been most carefully conceived and edited and, as a result, has extraordinary unity. The design is accomplished by treating the seventeen lectures and essays as seventeen chapters under five different sections or parts.

Part I is entitled "In Defense of Theology." In our day when many voices are questioning whether anything meaningful about God can be said, Dr. Macquarrie speaks for the affirmative. Calvin, he points out,

says that theology can take as its starting place either the knowledge of God or the knowledge of ourselves; true wisdom consists of the knowledge of both. Although Calvin in his day chose to begin with the knowledge of God, he left the other starting point as a live option or alternative. For our day Dr. Macquarrie (who is also within the Reformed tradition) chooses to pick up the option Calvin left as the most helpful beginning point. How does one begin with man, the predicament of his existence which includes not only the ambiguities of his life but also the mysterious and darkly-threatening certainty of his death, and end up speaking a definitive word about God? In Part I he points the way to doing this. If this can be legitimately done without destroying theology (the Barth of the *Dogmatics* would say it could not be done), then we have opened up to us as the Church a potentially very fruitful way of speaking the Word of God to increasingly secular man. A large part of the Church is making this attempt; Dr. Macquarrie helps to clarify and integrate what the Church is already trying to do and say but which it so frequently finds great difficulty in expressing in understandable ways.

In "Some Philosophical Presuppositions" (Part II) the themes of existential philosophy found in its chief theorist, Martin Heidegger, are developed in order to show how this framework of thought can be used to help express the meaning of Christian faith and existence. The relationship of feeling to understanding, the meaning of death as a creative threat, the problem of the self with its tension of finitude and freedom, the use of language about Being (ontology) as a way of finding correspondence between man and God are all dealt with in as clear a manner as we have come across. It must be confessed that

existentialist language and thought is difficult and obscure at best to the uninitiated.

In Part III Macquarrie makes more explicit the methodology of "The Existential Approach to Theology." Here he moves from the philosopher Heidegger to the theologian Bultmann. While presenting with his usual clarity what is now familiar material to those who have followed the debate about demythologizing and such, the author gives a bonus to his readers by letting us watch some of the "in-fighting" that goes on among theologians; Shubert Ogden has criticized Macquarrie in a quite recent and popular book and Macquarrie has his round against Ogden in this section.

Part IV is particularly interesting. In "Some Other Approaches Considered," the new empiricism of Braithwaite, the natural theology of de Chardin and the Roman Catholic method of Karl Rahner are sympathetically evaluated. In criticizing Braithwaite Macquarrie also shows his suspicion that Bultmann reduces the Biblical message too much: "...in their desire to 'make sense' of Christianity, they are inclined to overstep (limits), Braithwaite more than Bultmann. The Christian religion is not adequately expressed either as a mere self-understanding or as a moral intention associated with a set of stories. We have to consider man's religious aspirations, but also God's way to man. And while the latter may be a mystery of which we can speak only obliquely in 'parables and dark sayings,' it seems to me to lie at the heart of the Christian gospels" (p. 180). This section can serve as either an introduction or clarification of those evaluated. Teilhard de Chardin, while sympathetically heard, is found to be neither so original nor potentially influential as many suspect. Karl Rahner is much admired and it is obvious that Macquarrie

would like to see how Rahner would do systematic theology; he gives Rahner advance warning of some areas where Rahner would need to watch himself.

In applying his method to particular doctrines (Part V) Macquarrie hardly does himself justice in this book. He takes the doctrines of atonement, the person of Christ and the Christian life but deals too partially with them. He does much better in his *Principles of Christian Theology* and should be judged by what he does there rather than by what he does here.

Again, we return to our comparison of Macquarrie with Brunner. Macquarrie is not so exciting, germinal, revolutionary, disturbing as Bultmann and Tillich, for example. He does not seem to want to shock us so much as to help us see the values in what may shock us at first. He corrects the extremists while clarifying to us what they are saying. He mediates Bultmann and existentialism to us, pacifying us with his irenic manner if we become too disturbed while we learn.

This final judgment: we doubt very much that Macquarrie is really presenting a way of doing theology via Christian existentialism that is on the cutting edge of the future. He is still doing theology in the left-over thought that was vital yesterday; what a vital and relevant theology for tomorrow will be like does not even seem to be on the horizon yet.

OLOF HALVARD LYON

John Hus at the Council of Constance, Translated from the Latin and the Czech with Notes and Introduction by Matthew Spinka: Columbia University Press. 327 pp. \$8.75.

The significance of John Hus as a forerunner of the Reformation is be-

coming increasingly evident as the result of scholarly research. In the English-speaking world no name is more closely linked with the Bohemian Reformer than that of Matthew Spinka, whose knowledge of Hus's language and country, coupled with the thoroughness of his researches, qualify him as an expert instructor in the thought and fortunes of this exceptionally interesting figure. John Hus was burned to death at the Council of Constance in 1415, and this volume is commemorative of the 550th anniversary of that event. Admirably serving as it does to implement Dr. Spinka's wish 'to increase the meager number of source materials available in English relating to the Czech reformer', the book falls into three parts: a valuable introduction of some 80 pages which admirably displays both the solidity of Dr. Spinka's scholarship and the balance of his judgment; a translation of the account of Hus's trial and condemnation by Peter of Mladonivice; and a translation of selected correspondence and other relevant documents.

The principles of conciliarism, a movement which, in its concern for the remedy of corruption in the Church, emphasized that the government of the Church should be vested not in a single individual, the pope, but in a general council representative of all believers, lay as well as clerical, had been advocated by John of Paris (d.1306), Marsilius of Padua (d.1347), and William of Ockham (d.1349) during the century prior to Hus. The thought of these men, as well as that of his contemporaries Pierre d'Ailly (d.1420), Jean Gerson (d.1429), and others, is ably discussed by Dr. Spinka. Attention is also given to leaders of Czech reform prior to Hus. Of especial interest is the evaluation of the importance of the ideas of the Englishman John Wyclif (d.1384), the 'Morning Star of the

Reformation', whose 'reform proposals made a profound impression on the contemporary thinkers in general and the Czech religious leaders in particular', and whose 'basic principle was that the Scriptures are the sole criterion of faith and practice'. Wyclif's influence on Hus was powerful (Jerome of Prague brought back copies of many of his works when he returned from Oxford to Bohemia in 1401.) Yet, admirer and defender of Wyclif though he was, Hus, as Dr. Spinka makes clear, was far from being an uncritical disciple. For example, he made no attempt to repudiate the doctrine of transubstantiation, and when he was put on trial for heresy at Constance his examiners were unable to convict him of being a thoroughgoing Wycliffite.

Both John Hus and the Council of Constance were concerned for the reform of the Church. The Council condemned Hus and burned him at the stake. But it is really Hus who, in the perspective of history, has judged the Council of Constance, for he perceived as his accusers failed to do, that genuine reformation can come only through the operation of the inward principle of the Gospel which transforms human lives, not through the mere pruning away of external abuses and corruptions. The latter, of course, he too deplored, but at the same time he insisted on the supreme authority of Holy Scripture as the norm of faith and practice, affirming the centrality of preaching as the primary means of grace in the Church, and declaring that the true Catholic Church, the mystical body of Christ, is the *congregatio fidelium*, the *universitas predestinatorum*, whose membership depends on God's will, not on man's choice. A year after Hus's martyrdom, Jerome of Prague was put to death in the same way and at the same place. A hundred more years of winter were to pass before

the Reformation blossomed gloriously under Luther and Calvin and Cranmer.

The account by Peter of Mladonovice of the trial and condemnation of Hus is a contemporary document the importance of which is enhanced by the fact it was written by a friend and an eye-witness. As Dr. Spinka points out, 'Hus had no chance of receiving a fair trial, because he stood from beginning to end before a biased tribunal, determined in advance to condemn him no matter what he adduced in his defence'. If Hus owed a debt to Wyclif, that debt was repaid by the influence which he in turn, and also posthumously, exercised in England, by the inclusion of an English version of Peter's *Account* by John Foxe in his famous *Book of Martyrs*, which for generations was second in the affections of the British people only to the Bible. When he was brought to the place of execution, Hus's friends who were present 'heard him praying joyfully and with a glad countenance'. On rising from his knees, preparatory to being bound with a chain to the stake, he declared: 'Lord Jesus Christ, I am willing to bear most patiently and humbly this dreadful, ignominious, and cruel death for Thy gospel and for the preaching of Thy Word'. And on being exhorted to save his life by recanting, before the wood which surrounded him was kindled, he exclaimed with a loud voice: 'God is my witness, that those things that are falsely ascribed to me and of which the false witnesses accuse me, I have never taught or preached. But that the principal intention of my preaching and of all my other acts or writings was solely that I might turn men from sin. And in that truth of the Gospel that I wrote, taught, and preached in accordance with the sayings and expositions of the holy doctors, I am willing gladly to die today'.

So died a true martyr of the Gospel who was faithful to the end. This book is indicative that the influence of John Hus, symbolized by his ashes which hostile hands cast into the river Rhine and which were carried down

to the ocean, has reached the shores of the American continent. We should pray that God will raise up men of like calibre for the blessing of the Church universal in our day.

PHILIP E. HUGHES

SHORTER REVIEWS

Law and Theology, Edited by Andrew J. Buehner: Concordia Publishing House. 104 pp. \$1.00.

The addresses included in this symposium on "The Professional Responsibility of the Christian Lawyer" were delivered on the occasion of the dedication of a new law building, Wesemann Hall, at Valparaiso University, Ind. The participants included such well known personalities as Dean Rusk, Earl Warren, and Jaroslav Pelikan. The addresses are of more than ephemeral significance, and helpfully raise important theological questions.

The Way of Israel: Biblical Faith and Ethics, by James Muilenburg: Harper & Row. 165 pp. \$1.25.

This book was originally published (1961) in the *Religious Perspective Series* and now appears as one of the *Harper Torchbooks*. The book, on "the ethics and ethos of Israel", is a brilliant *tour de force*. "The conviction which underlies the present discussion", the author writes, "is that a way is offered contemporary man in his troubled 'historicity' which may sustain him in his need, lead him to the peace for which he longs, and protect him from the demonic powers which seek to lay him low. It is the way of Israel."

The Later Lollards 1414-1520, by John A. F. Thomson: Oxford University Press. 272 pp. \$6.75.

This doctoral dissertation fills the gap between K. B. McFarlane's definitive study *John Wycliffe and the Beginnings of English Non-Conformity*

and A. G. Dickens' further investigation, *Lollards and Protestants in the Diocese of York, 1509-1558*. It is too much to claim for the surviving Lollards a system of settled beliefs, but most of those who were accused agreed on rejecting the doctrine of transubstantiation, the adoration of images, and the making of pilgrimages. "The contribution of Lollardy to the Reformation," the author suggests, "can best be summarized in the affirmation that it was essentially a negative movement, opposed to the ecclesiastical establishment of its day." Nevertheless, he agrees that (to quote McFarlane), in Lollardy we have "the first premonitory snuffle of post-Reformation puritanism."

This work of careful and exact scholarship is a worthy addition to the *Oxford Historical Series*.

Theological Ethics, by James Sellars: The Macmillan Company. 210 pp. \$5.95.

This is an ambitious attempt to pound a theological ethic appropriate for "ageric" man (by "ageric" the author means the American man of action). "Ageric man," he explains, "now holds the torch, which has been passed him from the former bearers of history. He has surpassed the highest types of man hitherto known—the learned man of the Renaissance, the believing man of the Reformation, the rational man of the Enlightenment, the romantic man of the nineteenth century." "Ageric man," he concludes, "will finally know wholeness, only from a sense of divinity expressed in every right human act."

REVIEWS

Theology of the English Reformers, by Philip Edgcumbe Hughes: William B. Eerdmans. 283 pp. \$5.95.

The political aspects of the sixteenth century Reformation in England long have overshadowed the work of the dedicated Churchmen of that land who braved persecution and martyrdom to confess faith reformed by the Word and Spirit of God. What were the convictions by which they lived in those turbulent years that extended through the reigns of Henry VIII, Edward VI, Mary Tudor, and in the reign of Elizabeth? What were the beliefs for which many were to die?

Dr. Hughes, a member of the faculty of Columbia Theological Seminary, has rendered a valuable service in making available in this volume the theological thought of such men. In so doing, he fulfills a long standing need. Very little of their writing is readily accessible. We are introduced to Thomas Bilney, the Cambridge scholar whose life was changed upon reading Erasmus' *Novum Testamentum* of 1519; to Hugh Latimer, the great Reformation preacher who was won to Christ by Bilney, and to William Tyndale whose New Testament in English opened the eyes of many to God's truth. These men suffered martyrdom for their faith. Other men, whose words we also read in this compendium of Reformed theology, suffered a like fate in 1555 and 1556, namely, John Bradford, Thomas Cranmer, John Hooper, Nicholas Ridley, John Rogers. Yet other leaders of the English Church whom the author quotes are Thomas Becon (d. 1567), John Jewel (d. 1571), James Pilkington (d. 1576), Edwin Sandys (d. 1588), William Whitaker (d. 1595), and John Whitgift (d. 1604).

While Dr. Hughes states the essential thrust of the Reformers' teaching in his own words, he allows them to speak for themselves through many passages chosen from their works. The large amount of resource material provided is logically arranged under the following topics of chapter heads: Holy Scripture, Justification, Sanctification, Preaching and Worship, Ministry, The Sacraments, and Church and State. Together with an excellent Index, the arrangement enhances the value of this scholarly book as a reference volume.

This should be a helpful reference work for students of theology and church history who previously have gained some insight into the lives and times of the Reformers so copiously quoted. We understand more fully the words men write when we understand the men, their companions, and their adversaries. Hooper, Bradford, Ridley, and Latimer become more "real" to the reader as he is allowed to read from the letters they wrote from prison while awaiting martyrdom. This is one of the more moving sections of the book. One feels closer to Cranmer too when, at the close of the last chapter, he reads quotations from the Archbishop's letters indicating that the Reformation in England was in no way separate nor cut off from the Reformation events and personalities on the continent. How helpful to the ordinary reader would have been a chapter or two sketching something of the historical context, the lives, and interrelationships of the Reformers whose thought is presented so splendidly! There is included in the Index, however, brief historical data on each man. This will assist the reader in gaining perspective.

What the English Reformers had

to say four centuries ago in regard to the various topics selected by the author is most relevant today. There is considerable current discussion concerning many of these same themes. Whether one is engaged in thought concerning the authority of Scripture, pondering the merits of COCU and its position on the Ministry, worried over "civil disobedience" and Church-State relationships, or considering the current movement of liturgical renewal, he will find material in this book that should not be overlooked.

HAROLD W. MINOR, JR.

The Light From The Cross: A Look at the Persons Who Stood at the Cross, by S. Barton Babbage: Zondervan Publishing House. 183 pp. \$4.95.

This very penetrating book consists of sixteen biographical sketches of persons who were identified with the crucifixion of Jesus Christ. The title of the book is based upon the words of the Psalmist, "In thy light shall we see light" (36:9). In the light streaming from the cross, the author seeks to discern the secret motivations of those who had a part in the ignominious death of the Son of God.

Dr. Babbage approaches each character in a sound Biblical way by glean- ing references from the Gospel accounts. His research is thorough and his exegesis well founded. He demonstrates his understanding of psychology by revealing insights into the inner personality of each character under the searchlight of his investigation.

After reading the character studies presented in this book, the reader has the answer to the haunting question of the old spiritual, "Were you there when they crucified my Lord?" We were there indeed! The light from the cross uncovers the indifference, greed, jealousy and hatred in the lives of those who caused Calvary. Each character studied reveals traits, good and

bad, that may be seen in human nature today. An appropriate prayer of penitent resolve concludes each study to underscore our need of the pardoning grace of God.

The style is refreshing and filled with perceptive insights into the personalities surrounding the cross. Sub- titles have been given to each chapter dealing with a particular person. For instance, the chapter on HEROD THE TETRACH bears the subtitle, "A Study in Moral Degeneration."

This is a very interesting and read- able book for layman and minister alike. The author has done us a real service by shedding light on the inner recesses of our souls through his in- depth portraits. These studies should challenge and inspire us to greater commitment to Christ.

RICHARD A. DODDS

Sex and Sanity: A Christian View of Sex Morality, by Dr. Stuart Barton Babbage: The Westminster Press. 98 pp. \$1.45.

Writing as a historian and a bibli- cal scholar, Dr. S. Barton Babbage has put more sanity and christianity in these 98 pages than is available in any other popular writing at this time. This small volume should be a must in reading for perspective by every pastor, officer and teacher in the local church. After reading these pages, no concerned Christian could say that the subject of sex is out of place in the Church's teaching and ministry to its people and its youth in particular.

In the early chapters of *Sex and Sanity*, Dr. Babbage, in his inimitable fashion with literary quotations, un- scrambles the ideas and attitudes that have led to our present day dilemma in sex morality. With this historical perspective, Dr. Babbage presents a clear biblical defense for the Chris- tian principles that sex is God given

and is a responsibility and a privilege for man. The root of man's trouble can only be understood in man's fall and his resulting sinful nature which causes him to pervert the ideas of love, marriage and sex.

In the subsequent chapters, Dr. Babbage examines the many facets of our contemporary situation in the problems of divorce, promiscuity, homosexuality and the currently popular "New Morality". This particular "New Morality" separates love and sex, making possible sex without love and love without sex.

Dr. Babbage's conclusion is that our situation of insanity in regard to sex morality is simply the fruit of a devitalized Christian faith that is so prevalent in our world today. A true rehabilitation of morality and sanity in sex can only come about by a re-discovery of faith. The problem is clearly theological.

An excellent treatment of the subject that pulls together all the areas of the problem and points to the only way out which is by faith in Jesus Christ.

MARTIN L. HARKEY, JR.

The Christian Persuader, by Leighton Ford: Harper and Row. 159 pp. \$3.95.

Here is a well-balanced and forceful discussion of the task of the church in evangelism. The author, a Vice President and Associate of the Billy Graham Evangelistic Association, is well qualified to deal with his subject. His book has grown from the interaction of wide practical experience in evangelism, much reading in the field, and many discussions.

What constitutes the urgency of our task? What form should the church's mission take? Can the traditional language of evangelism be heard and understood by modern man? Is personal conversion still relevant? How does traditional evangelism bear on

our complex social problems? It is to the treatment of these pressing concerns that the book is addressed.

In dealing with these questions Mr. Ford writes with deep conviction, but with broad understanding of the issues and with the approach of a "persuader" rather than of a dogmatist. His purpose is not to argue for any method of evangelism, though he offers valuable suggestions in this connection. Our need, he says is for mobilization of the whole church. To attain this there must be renewal in our vertical relationship to God, renewal in our circular relationship to fellow Christians and renewal in the Church's relation to "those without."

A number of examples from history are cited to show the relevance of the Gospel to social reform. Evangelism, if it is to be meaningful, must have something to say as to the social problems of our day, most particularly those of war and of race. Nevertheless "eternity is the only adequate perspective from which to view the relevance of evangelism, because there are eternal issues at stake."

This book deserves to be widely read and pondered. It has much to contribute to the life of the individual and of the church which will heed its message.

J. McDOWELL RICHARDS

The Bible: God's Word to Man, By Samuel A. Cartledge: Broadman Press. 143 pp. \$1.50.

Broadman Press has just issued this paperback reprinting. Those familiar with Dr. Cartledge's popular presentation from Westminster Press' hardback edition of 1961 will be glad to know that it is again available; new readers will find here a trustworthy and comprehensive introduction to "the many areas of Biblical scholarship" which, Dr. Cartledge holds, aid

the student "in coming to a richer, fuller understanding of the meaning of the Bible." (p. 7)

Friends of Columbia Theological Seminary know that the author is the institution's honored Professor of New Testament Language, Literature and Exegesis and also Dean of the Graduate Department. Writing "in the tradition of historic, evangelical Christianity," Dr. Cartledge hopes "that as the reader comes to understand more about the Bible he will be inspired to study the Bible more carefully" and will be led to "a fuller comprehension of what he should believe about God and the duties that God expects of him." (p. 8)

The chapters of uneven length deal with logically arranged topics. From a brief explanation of inspiration as a doctrine and a longer discussion of various theories (...no one would think of trying to defend a dictation theory...p. 28), treatments follow of the formation of the canon, textual transmission and significant aspects of translation. Chapter 9, "Epilogue," suggests that informed Bible study could provide a firm common ground for ecumenical church dialogue. Chapters 7 and 8 lead to this conclusion by stating in homiletical diction and with practical illustrations the principal aims and consequences of hermeneutics.

Readers of Professor Cartledge's columns in *The Christian Observer* are acquainted with the kind of writing used here. The book is not intended for the trained scholar; bibliography and foot-notes are omitted. Information given, however, is accurate and reliable. Only rarely do questions arise as what papyrus manuscripts were discovered in Italy buried under the lava of Mount Vesuvius which give scholars exact meanings to words of the Greek New Testament? (p. 92) Readers are tacit-

ly assumed to share convictions with the author that the Bible is the word of God and that the Bible is a divine book. Reasons are advanced by Dr. Cartledge for all who need assuring that biblical scholars are friends of those who honor the Bible rather than foes, that the effect of biblical criticism is stimulating rather than discrediting and that, in the concluding words of the book, "We can determine to press forward, with the help of his Spirit, believing confidently that as we know his truth, that truth will make us free." (p. 143)

PAUL LESLIE GARBER

The Acts and Monuments of John Foxe, Edited by George Townsend: AMS Press. 8 Volumes. \$197.50.

There has been, in recent years, a steady revival of interest in Foxe both as historian and hagiographer. In 1940 J. K. Mozley published *John Foxe and His Book*; in 1953 the American scholar William Haller published *Foxe's Book of Martyrs and the Elect Nation*, and in 1965 G. A. Williamson followed with an abridgement, entitled, *Foxe's Book of Martyrs*. Mr. Williamson ventured the opinion that only a "dedicated scholar" would attempt to read Foxe's work in its entirety, and no publisher, he added, would risk republishing it. Francis Yates, in a penetrating review of Williamson's abridgement, published in *Encounter* (October, 1966), bluntly contradicted him: "What is needed is a full reprint, probably of the 1570 edition, with detailed introduction and notes, a vast task needing both dedicated scholars and dedicated publishers. But until it is done an immense fund of most essential information about the Elizabethan age and how it used historical materials will remain inaccessible."

What the AMS Press has given us is a photographic reprint of Foxe's original work in the eight-volume edition, 1843-49. If we do not have the detailed introduction and notes demanded by the critic, at least we have the text, unabridged and unexpurgated.

We have perhaps tended to concentrate on Foxe the martyrologist to the neglect of Foxe the historian. His reliability as an historian is no longer a matter of debate. His factual accuracy has been splendidly vindicated. But what is not so generally recognized is that Foxe was not only a propagandist but also a philosopher. He had a clearly articulated philosophy of history in terms of which he interpreted all history, from the beginning of the Christian era, in terms of Monarchy versus Papacy. "He believed," Francis Yates writes, "that the piety of the early church was preserved when Christian emperors, from Constantine onward, guided its councils, and that impunity and corruption set in when the Bishops of Rome, usurping the sacred imperial power, took the lead."

The unabridged work enables the dedicated student to see the grandeur of Foxe's design. What Foxe was seeking to write was a universal history in the tradition of Eusebius and Dante, with a view to vindicating the role of the godly prince in relation to the Reformation. To quote a contemporary critic: "This monumental universal history in the English language witnessed, like the Bible in English, to the validity of the English Protestant and monarchical reformation."

STUART BARTON BABBAGE

Ordination and Christian Unity, by E. P. Y. Simpson: The Judson Press. 184 pp. \$5.75.

Through a methodical exploration of New Testament materials, rabbinic

cal sources, the early church fathers, and later Catholic and Protestant writers, Professor Simpson has made a major contribution toward the clarification of many aspects of one of the crucial problems facing ecumenical discussions today. The problem is that of the ministry of the church. Professor Simpson calls for "an honest dialogue and sifting of traditional claims," and suggests "that our differences are not as great as they appear."

Professor Simpson is a Baptist church historian, and he sees the leadership of the New Testament church as "neither political nor priestly." Instead the apostles were commissioned as heralds and were spiritually qualified for their work rather than being given their qualification by the laying on of hands. Later, ordination served to preserve the apostolic doctrine in its purity against heresies. No church has preserved the simplicity of the early church, and the failure to recognize development in the varying traditions current today is one of the great obstacles to ecumenical understanding.

Ministers and responsible laity of all churches in the Consultation on Church Union should read Professor Simpson's book, and leaders of those churches not participating in the Consultation should be challenged to examine his thoughtful presentation of the historical factors involving the question of the church's ministry.

JAMES H. GAILEY, JR.

God, Pain and Evil, by George A. Buttrick: Abingdon Press. 272 pp. \$5.95.

The publication of any book by Dr. Buttrick is an event of importance in the Protestant World. This latest volume from his pen is no exception to the rule. Writing from the intensely practical viewpoint of a preacher and pastor, rather than from that of a systematic theologian, he provides in

it a fresh and helpful approach to the "problem" of evil and suffering.

Examining the many answers which thinkers have given to the questions men ask about the existence of evil, the author finds them all inadequate. If pain were a problem, he asserts, there might be an answer to it in philosophy or theology. On the contrary, pain is an event, and consequently the only answer to it is found in another event—the Resurrection. This is the divine "breakthrough" in which alone men can face the tragedies of life and find them a prelude to victory.

"In the New Testament," says Dr. Buttrick, "pain and death are suddenly in a new climate. Nay they take on a new nature. They are no longer a negative judgment or a dark enigma: they are a positive deliverance and a chosen pathway to joy. Through Christ our pain-stricken world enters a new age."

Since, as has been suggested, the volume is in reality more of a homily than of a theological treatise, no brief summary of its contents can be adequate. It abounds in provocative statements, presented in a characteristically clear and pleasing style. As always, Dr. Buttrick draws upon an amazing variety of authors and uses quotations from their writings with rare skill in presenting his own thought. His book can be highly recommended for thoughtful readers as a source of insight, of comfort and of strength.

J. McDOWELL RICHARDS

The Holy Land: From the Persian to the Arab Conquests (536 B.C. to 640 A.D.)—A Historical Geography, by Michael Avi-Yonah: Baker Book House. 231 pp. \$5.95.

Though this volume is what its impressive title indicates, it is not what one might expect. What we have is a

thoroughly researched study (e.g., the footnotes are copious, averaging over six per page with the last chapter of 10 pages having 114) dealing primarily with five topics: 1) the boundaries and organization under each of the several ruling powers, 2) the villages controlled by major cities during the same periods, 3) the development of the Roman road system, 4) the economic geography of the land, and 5) the composition and numbers of the population at different times and especially in the first century A.D.

This is not a book to give to the ordinary traveler to the Holy Land but a mine of information within the range of the above topics. Not many students will be concerned just where the boundaries were between the various administrative provinces under the Persians, but if someone wants to know how the border varied between Judah and Idumea at different times, probably all that is now known will be found in this book.

No small amount of information is provided on the cultural and linguistic makeup of the population at various stages in the history of Palestine. Some have felt that the Greek language was far more commonly spoken in the first century than the known evidence would allow it to be said. Prof. Avi-Yonah has gathered no small amount of evidence that would support such a position. It would now seem much more difficult to maintain that the Galilean apostles and Jesus were not bi-lingual with Greek often taking precedence when mixed crowds gathered around Jesus—and they were usually mixed. However, the author does not directly discuss this point.

The very difficult problem of population numbers at various times, and especially in the first century, is approached in several different ways with the result each time of about 2,500,000 for the mid first century.

This seems more soundly based than any estimate we have and is a helpful corrective to the over-exaggerations of Josephus and the under-estimates of others.

The chapter on the development of the Roman road system is of interest in connection with the spread of the gospel. Though the major developments occurred in the latter half of Hadrian's reign (129 A.D. f.), yet main routes were established before this and at least the lines of those routes were probably followed by Jesus on his journeys and by Paul and the other evangelists as the gospel spread from Jerusalem and Judea into Samaria and the uttermost parts.

This book strengthens the impression that life under the Romans was relatively peaceful and orderly compared to so much anarchy and bloodshed that had characterized the first century and a half B.C. when the Jews were trying to rule themselves or had a measure of home rule. Might this have a bearing on what some—noting the silence of Jesus on the Roman question—regard as a deliberate separation of himself from political and other mundane issues to deal only with a spiritual kingdom? Was Jesus' silence the most vocal way of "meddling in politics"? It surely got him in trouble with the Jews but not really with the Romans.

The Professor of Archaeology in the Hebrew University in Jerusalem has made a significant contribution and his volume will be a useful reference for some time to come.

DEAN G. MCKEE

The Epistles of St. John: The Greek Text With Notes and Essays, by B. F. Westcott. New Introduction by F. F. Bruce: William B. Eerdmans. lxxvi + 245 pages. \$6.50.

Westcott was one of the great British trio, Westcott, Hort, and Lightfoot—three of the greatest names of

New Testament scholarship in the latter years of the nineteenth century. Westcott's main contributions were in textual criticism, the canon, Hebrews, the Gospel of John, and the Epistles of John. The commentary on the Epistles of John appeared in 1883 and ran through several later editions. Now it has been reprinted by offset and made available again. And Professor Bruce has added some very helpful notes to enable the modern reader to give proper appreciation to the work of Westcott in the light of more recent Johannine scholarship.

Westcott, of course, knew nothing of the modern approach to the Koine Greek made available by the discovery of the papyri. We must be able to discount some of the fine points he sought to make on the basis of his immense knowledge of Classical Greek. And we must be aware of the newer work that has appeared since his day in other areas of work. Yet Westcott still has much to contribute to any serious study of the Johannine Epistles, and we can be thankful that his commentary is now made available again.

SAMUEL A. CARTLEDGE

Theological Dictionary of the New Testament, Edited by Gerhard Kittel. Translator and Editor Geoffrey W. Bromiley. Volume III, Theta-Kappa. William B. Eerdmans. 1104 pp. \$22.50.

The appearance of this volume marks a further stage towards the achievement of Dr. Geoffrey Bromiley's translation of Kittel, a truly monumental undertaking. The high standard of the previous volumes, both on his and on the publisher's part, is fully maintained. The learning of a veritable galaxy of German scholars is made available to the English-speaking reader, in this case covering the Greek words beginning with the

letters theta, iota, and kappa and their compounds or cognates, including the terms *thanatos* (death), *theos* (God), *hieros* (holy), *hileos* (gracious), *kakos* (bad), *kaleo* (call), *kalupto* (hide), *kardia* (heart), *kerux* (herald), *kleros* (lot), *koinos* (common), *krino* (judge), and *kurios* (lord). As a sample of the good things that are waiting to be delved from this mine of information, we may cite the following passage, written by Friedrich Buchsel, on the term *hilasterion* (propitiation, Rom. 3:25): 'Revelation and substitution are not antithetical. Revelation comes to men only as substitution is made. God in His righteousness reveals more than a patience which leaves sin unpunished... He also reveals a holiness which is at one and the same time both grace and judgment, which distinguishes between a sinner and his sin, which separates him from his sin, which brings him to a faith that is also repentance, i.e., self-judgment and true conversion. The revelation of a grace which is also judgment, and which establishes a faith that is also repentance, is no mere declaration of a transcendent attitude of God. It is a real fulfillment of grace and judgment on the human race. This demands, not only One to reveal God to the race, but also One to represent the race before God, to bear the divine judgment vicariously in order that the race might be brought thereby to self-judgment. A revelation without representation would be no more effective than the Law in terms of judgment' (pp. 322f.). Again, the same author, writing on the term *krino* (judge), says: 'Understanding of the preaching and person of Jesus depends absolutely on understanding of His concept of judgment. If there is no judgment of God as Jesus bears witness, then Jesus and His preaching can have only a constantly diminishing historical significance. They can have no

bearing on man's relation with God. Conversely, if there is such a judgment, man's life is hopeless and intolerable without the declaration of Jesus: Thy sins are forgiven thee' (p. 938). Finally, a quotation from Albrecht Oepke, writing on *apokalupsis* (revelation): 'The NT inherits OT revelation', he says. 'The God of the NT is the same as that of the OT, not in the sense of an absolute identity of conception, but in the sense of a continuity of salvation history. The NT constantly presupposes the OT. This connection is basic to its view of revelation' (p. 580). And, in a memorable sentence, he advises us, after a consideration of the biblical concept of revelation, that 'the whole of salvation history in both OT and NT stands in the morning light of the revelation which will culminate in the *parousia* of Christ' (p. 585).

Not all the theological ore is as valuable as this, but the general objectivity of the research and the thoroughness with which the contributing scholars carry it out make this a work of immense worth to the student of Holy Writ.

PHILIP EDGCUMBE HUGHES

Eucharist and Church Fellowship in the First Four Centuries, by Werner Elert, translated from the German by N. E. Nagel: Concordia Publishing House. 231 pp. \$6.75.

This book is expensive for its size, is full of footnotes (grouped at the end of each chapter), has countless allusions to the early Fathers and Councils, contains three *Excursi* at the end, was translated from the German, and is printed in rather small type. Therefore, it cannot escape being classified "scholarly". But there are other than these superficial reasons for so classifying it. It is a careful and painstaking study of the subject indicated in the title. While it confines its concern to the first four cen-

turies of Christian church history, it does have relevance for today's ecumenical atmosphere. Elert reminds us that ours is not the first age which has struggled with how best to express the unity of the Body of Christ. It is in the New Testament itself that we first hear of divisions caused by false doctrines. "However current the contrary notion may be nowadays, the divisions of the church did not begin with the Reformation. The church has always and from its beginning suffered such divisions. Since the days of the apostles the church has faced the question how these divisions affect altar fellowship." (pg. 44).

This is not a "popular" book; its many necessary allusions to early church history make it of interest chiefly to the church historian. But anyone who reads it will come away with a renewed appreciation of the profound significance which the Lord's Supper had for the church in the first four centuries.

J. WILL ORMOND

Faith and the Physical World: A Comprehensive Review, by David L. Dye: William B. Eerdmans. 214 pps. \$2.95.

This is an excellent treatment of topics that disturb many Christians. The author, a physicist, resists the common tendency to force a diluted version of the Gospel into the temporarily unfilled voids in the scientific picture of the world. He argues that the "raw data" of science are philosophically and religiously neutral, and require inherently unprovable presuppositions for their integration into a view of the world. The manner in which physical scientists perform their tasks is explained by the author clearly and authoritatively. He shows that the usual presuppositions adopted by physical scientists do not lead to a world view hostile to the Christian Faith unless an extra-scientific anti-

Christian bias is brought to the data. Further, he argues that the intellectually satisfying consistency of the scientific description of the world falls short of the requirement that a comprehensive world view must possess, namely, that life possess meaning and purpose. For the latter, a Christian view which finds God revealed in Christ through the inspired Biblical writings is advocated. This view, like that of the sciences, has its own raw data which is interpreted by principles which are related to inherently unprovable presuppositions. In the last part of the book Dye considers several typical problem areas (the origin of the universe, the creation of life, and evolution) and after considering both the scientific and Biblical aspects concludes that his Christian world view, which takes seriously both modern science and the Historic Faith, is consistent and satisfying.

The book can be recommended as a good introduction to the science-religion question, both for its clarity and for its refreshing departure from the approach, too common in books of this type, which delights in "posing questions" without suggesting answers. Apart from minor reservations on isolated points, the only reservation this reviewer has is with respect to the author's somewhat negative approach to Biblical Criticism.

DEWEY K. CARPENTER

The Wilberforces and Henry Manning: The Parting of Friends, by David Newsome: The Belknap Press of Harvard University Press. 486 pp. \$12.00.

This study of the lesser figures of the Oxford Movement is an attempt to explore, *inter alia*, the reasons for the decay of evangelicalism in the middle of the nineteenth century. How do we explain the disconcerting fact

that the sons of William Wilberforce, with one exception, seceded to the Roman Church? And yet William Wilberforce was, in his day, a foremost representative of all things evangelical and a shining example of Christian piety. What were the circumstances that led them to repudiate their father's faith?

It was due, the author suggests, to the intellectual sterility of the second generation of evangelicals. "Fanaticism in the second generation," a contemporary noted, "invariably runs to seed." The older generation sought to curb enthusiasm and to inculcate sobriety; they regarded with profound distaste the fiery histrionics of Edward Irving and the extravagant apocalypticism of his preaching. "Oh where," James Stephens sadly asked, "are the people who are at once really religious, and really cultivated in heart and in understanding?" It was in reaction against the pretensions and excesses of the pentecostalists that a number of evangelicals were led to support the Tractarians in their demand for discipline and order and holiness.

And yet, as the author generously acknowledges, evangelicals had something of inestimable value to contribute to the wider life of the Church. "The true genius of Evangelicalism," he writes, "was its Christocentric emphasis, its soteriology, and its compulsive sense of mission."

The fact remains that many who had drunk deep at the wells of evangelicalism came to despise the Church of their youth. Why? Manning, on the eve of his secession to Rome, explained to Samuel Wilberforce the nature of his despair. "The Church of England," he accused, "is betrayed by the majority of its pastors to the public opinion of the day. Its voice contradicts its formularies. The manifest faithlessness of the living Church of England to its own recorded Faith,

even more than its miserable conditions, is driving multitudes into mistrust, unbelief, or secession."

This major historical study is a reminder that history, rightly understood, is both exemplary and cautionary. This study is as timely as it is topical.

STUART BARTON BABBAGE

Worship In Israel: A Cultic History of the Old Testament, by Hans-Joachim Kraus, translated by Geoffrey Buswell: John Knox Press. 246 pp. \$6.00.

Here is another of the excellent Old Testament studies now being presented in translation from German scholars through the cooperation of British and American publishers. This volume is a comprehensive survey of references to worship in the Old Testament, including those which refer to the various events of the cultic calendar, those which refer to cultic officials and the features of the sacrificial system, and those which refer to the central sanctuaries and the traditions associated with them.

The book is carefully indexed by subject and biblical reference, and is therefore a useful reference work, but its principal value is to be found in a careful study of the historical development of the various ancient features as Kraus examines them. His picture of the development is carefully weighed in the light of his own review of earlier studies of the history of Israelite worship, and making his presentation he enunciates a number of observations to correct the views of earlier studies in the field.

The book is thus one for serious students of Israelite worship, but the preacher who wants to draw from some aspect of the complex would do well to refer to Kraus before committing himself in public utterance. And the reading of Kraus may stimulate

the preacher to fresh thoughts for communion services and other sacramental occasions.

JAMES H. GAILEY, JR.

Is God Dead? Fundamental Theology Volume 16: *Concilium*: Theology in the Age of Renewal: Paulist Press. 181 pp. \$4.50.

This is volume 16 in one of the most ambitious crash programs ever undertaken in the theological re-education. *Concilium*, a scholarly, multi-volume compendium of contemporary Catholic thought, restates ancient truths in the light of new developments and advances in all fields of theology. The internationality and vast scope of *Concilium* is best evidenced by the nearly 300 editors from 26 different lands who head the ten theological areas under the series' consideration. True catholicity abounds, too, with Protestant authors taking their place in these pages alongside Roman theologians.

Volume 16, under the editorship of Johannes Metz, professor of fundamental (not a fundamentalist by any means!) theology at the University of Munster, addresses itself to the theme, "Christian faith confronts contemporary atheism." Four theologians from West Germany, four from the United States, two from France, and one from the Netherlands contribute essays that make no concessions to "groundlings," scholarly arguments on such aspects of unbelief as Marxist atheism, eschatological humanism, evolutionary humanism, the challenge of Freud's atheism, the end of the age of religion. The writing varies, naturally, in style, presuppositions, and conclusions. Continentals at times are as much transcendent as Americans are immanent! Still, serious, tough, and clear headed thought prevails in this work as each contributor wrestles in dialog with what Metz

calls "a-belief." And, as the Americans Ogden, Vahanian, and Bamberger point out, it's a dialog that necessarily will sink its roots deep within man if richness of life in Christ will come to this generation. The new spiritual image of man is seen today from the inside out. Indeed, no other stage for meaningful conversation exists in this age of unbelief.

DON M. WARDLAW

Gospel and Church, By Gustaf Wingren: Fortress Press. 271 pp. \$6.25.

Gospel and Church is the second volume in the author's treatment of the major doctrines of theology. His first book was published in 1961 under the title of *Creation and Law*. Anyone who plans to read *Gospel and Church* will find it easier reading—and more rewarding—to get acquainted with his earlier work first. Dr. Wingren is a well known teacher of systematic theology in the University of Lund, Sweden. He has participated in Faith and Order discussions in the World Council of Churches.

His theological thinking is clearly within the tradition of much confessional theology which may be characterized as structuring Biblical truth by the use of the three articles of the Creed. John Calvin does this in his *Institutes of the Christian Religion*, dealing with God, Christ, and the Holy Spirit. Dr. Wingren's use of this approach has been interpreted by some as an attempt to counter-act the tendencies in contemporary theology to assume monistic patterns of thought; Paul Tillich's *Systematic Theology* indicates that one may work out a system of theology largely based on the three articles of the Creed and retain a monistic philosophical mold.

Dr. Wingren writes as a theologian within the Lutheran tradition but

with concern for, and interest in, an ecumenical fellowship in contemporary Christianity. His Lutheran views are obvious in his treatment of the person of Christ and the sacraments. "According to the Lutheran doctrine of the *communicato idiomatum* Christ's divinity 'communicates' His attributes to His human nature' (p. 96). No Reformed writer would be likely to hold this view. Calvin rejected it because he thought it endangered the true humanity of Christ. Despite differences of emphasis between Reformed and Lutheran theologians on the nature of the sacraments, there is general agreement as to blessings of redemption set forth in the Lord's Supper and Baptism. Traditionally, Lutherans have made more of the meaning of Baptism throughout the Christian life than have many Reformed thinkers.

We see this emphasis in a statement like this: "baptism is a sacrament that is opened to daily life and the service of our neighbor, and it is worked out in daily death and resurrection" (p. 186).

Part I of the book, under the caption of "The Gospel" is based on the second article of the Creed and centers on the person and work of Christ. In Part II, called "The Church", we are given an excellent interpretation of the third article of the Creed, the work of the Spirit. The author deals throughout the book with such themes as law and gospel, the Word of God, man, sin, grace, the person and work of Christ, the sacraments, and preaching.

Theological students and theologically alert ministers will find this book quite worth careful reading. It is a good example of theological writing that is related to both the classical tradition and to the contemporary intellectual and cultural climate.

F. B. GEAR

Historical Investigations. Concilium Volume 17, Edited by Roger Aubert: Paulist Press. 184 pp. \$4.50.

Man As Man and Believer. Concilium Volume 21, Edited by Edward Schillebeeckx, O. P. and Boniface Willems, O. P.: Paulist Press. 178 pp. \$4.50.

Two new volumes of the Concilium series underscore the fact that the processes of "theologizing" and of reviewing earlier theological work never end, even in a church which has long emphasized the unchanging nature of basic dogma. Each volume is a miscellany, one in church history and the other in theology. A Protestant finds it somewhat strange to see the organization of the early Jerusalem church referred to as a "presbyteral college," and he struggles to grasp the full significance of the word "magisterium" as this is used to describe the totality of the church's authoritative teaching. But he finds his heart warm as he follows a discussion of "The Bible and the Gregorian Reform" and as he studies various papers relating to revelation and authority and the development of dogma in "a changing church." Treatments of Protestant history and theology are sympathetic and fair, and yet they offer pertinent questions and criticisms. Discussions of Roman Catholic matters are surprisingly self-critical and marked by an eagerness for far-reaching renewal of the church.

Protestant willingness to study such volumes as these should not be understood as a prelude to a campaign for reuniting the divided church catholic, but rather, as the (post Vatican II) contributors to these books have it, as an openness to the leading of God's Spirit who appears to be exercising His sovereign power within all bodies that acknowledge the Lordship of Christ.

JAMES H. GAILEY, JR.

Christian Reflections, By C. S. Lewis: William B. Eerdmans. 176 pp. \$3.95.

An enthusiastic audience is avid for every additional scrap of "Lewisiana." Walter Hooper has lovingly rescued from journals these theological articles, to which he has added some previously unpublished material.

These are articles of weighty import, interspersed with illuminating *obiter dicta*. "Donne points out that we are never told He laughed; it is difficult in reading the Gospels not to believe, and to tremble in believing, that He smiled." "St. Augustine and Rousseau both write *Confessions*; but to the one his own temperament is a kind of absolute, to the other it is 'a narrow house too narrow for Thee to enter — oh make it wide. It is in ruins—oh rebuild it.'"

Two further quotations must suffice. (They charmingly illustrate the quality of the man.) At the end of a paper on "Christianity as Literature," Lewis admits that he may simply have been arguing in circles:

... if I have only been once more following my own footprints, it is the sort of tragi-comedy which, on my own principles, I must try to enjoy. I find a beautiful example proposed in the *Paradiso* (XXVIII) where Pope Gregory, arrived in Heaven, discovered that his theory of the hierarchies, on which presumably he had taken pains, was quite wrong. We are told how the redeemed soul behaved; '*di se medesimo rise*'. It was the funniest thing he'd ever heard.

And, more seriously:

Once the layman was anxious to hide the fact that he believed so much less than the Vicar: he now tends to hide the fact that he believes so much more. Missionary to the priests of one's own church

is an embarrassing role; though I have a horrid feeling that if such mission work is not soon undertaken the future history of the Church of England is likely to be short.

C. S. Lewis, as an apologist, had the unusual ability of being able to use, with scintillating brilliance, the resources of wit and learning in the service of the faith.

STUART BARTON BABBAGE

A Reading of Paradise Lost, By Helen Gardner: Oxford University Press. Pp. 131. \$3.40.

Helen Gardner, in the Alexander Lectures delivered in the University of Toronto, has given us a fresh and feeling interpretation of Milton's immortal poem. There are, she notes, those who find Milton's theology repellant (T. S. Eliot comments: "So far as I perceive anything, it is a glimpse of theology that I find in large part repellant, expressed through a mythology which would have been better left in the Book of Genesis, upon which Milton has not improved"), whereas there are others who find Milton's theology profoundly orthodox and traditional (C. S. Lewis asserts: "As far as doctrine goes, the poem is overwhelmingly Christian... It gives the great central tradition"). The author, for her part, attempts to hold in proper proportion both the historical-theological and the subjective. We should read the poem, she says, not as "a massive cautionary tale", but, first and foremost, as an epic poem. "The doctrines to which Milton gives grand expression are of God's goodness and overflowing bounty in creation, of his mercy to fallen man, and of his will and power to bring good out of evil."

This is a rich and rewarding study.

STUART BARTON BABBAGE

BOOKS ALSO RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

Anselm of Canterbury: *Truth, Freedom and Evil*. Edited and translated by Jasper Hopkins and Herbert Richardson. Harper Torchbooks. \$2.25.

Owen Barfield: *History in English Words*. Eerdmans. \$2.65.

Donald G. Bloesch: *The Christian Life and Salvation*. Eerdmans. \$3.50.

Martin Buber: *The Knowledge of Man*. Edited by Maurice Friedman. Harper Torchbooks. \$1.45.

Roland de Corneille: *Christians and Jews*. Harper Chapel Books. \$1.75.

H. L. Ellison: *The Mystery of Israel*. Eerdmans. \$1.25.

St. Francis de Sales: *Introduction to the Devout Life*. Harper Torchbooks. \$2.45.

Helen Stuart Griffith: *The Sign Language of Our Faith*. Eerdmans. \$1.95.

Anthony A. Hoekema: *What About Tongue Speaking?* Eerdmans. \$2.25.

Grace Irwin: *Least of All Saints*. A Novel. Eerdmans. \$2.25.

Andrew Connington. A Novel. Eerdmans. \$2.25.

Joachim Jeremias: *Rediscovering the Parables*. Abridged and Revised. Scribner's. \$4.95.

Philip C. Johnson: *The Epistles to Titus and Philemon*. Baker. \$1.50.

Page H. Kelley: *The Book of Amos*. Baker. \$1.50.

Paul G. Lessmann: *The Lord's Prayer and the Lord's Passion*. Concordia. \$1.75.

Eugen Rosenstock-Huessy: *The Christian Future or the Modern Mind Out-run*. Harper Torchbooks. \$2.25.

Helen Roseveare: *Give Me This Mountain*. Eerdmans. \$2.25.

Arthur J. Rubel: *Across the Tracks*. Texas. \$6.50.

Hugh M. Salisbury and Larry D. Peabody: *A Guide to Effective Bible Teaching*. Baker. \$1.50.

C. A. Anderson Scott: *Christianity According to St. Paul*. Reprint. Cambridge. \$1.95.

George Adam Smith: *The Historical Geography of the Holy Land*. Harper Torchbooks. \$3.75.

Stanley J. Stuber: *The Illustrated Bible and Church Handbook*. \$5.95.

John H. Tietjen: *Which Way to Lutheran Unity?* Concordia. \$4.95.

Paul Tournier et al.: *Are You Nobody?* Chime Paperbacks. \$1.00.

Georg F. Vicedom: *A Prayer for the World*. Concordia. \$2.95.

Daniel Day Williams: *What Present Day Theologians Are Thinking*. Harper Chapel Books. \$1.95.

Helen E. Willson: *Once Around the Circle*. Eerdmans. \$.85.

Nicholas Wolter Storff: *Religion and the Schools*. Eerdmans. \$.75.

